The *Unitarian* Register and The *Universalist* Leader

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RELIGION, AID TO EDUCATION, AND THE FUTURE

PAUL BLANSHARD

Catholic Hierarchy Inflicts Setback on Hopes of Public Schools, but Battle Has Just Begun

THE NATIVES ARE RESTLESS

By David Hicks MacPherson

We Need 'the Feeling of Freedom' to Assure Negroes Social Justice

MEETING PLACE OF THE FAITHS

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Open Forum 2

Religion, Aid to Education, and the Future
BY PAUL BLANSHARD 3

The Natives Are Restless
BY DAVID HICKS MAC PHERSON 7

When I Stoop to Examine Stones (a poem)
BY D. VON R. DRENNER 9

Meeting Place of the Faiths
BY ROBERT B. JOHNSON 10

Time for an Upturn
BY ELVIRA K. FRADKIN 12

Editors' Forum 18

What Our Ministers Are Saying 19

Perspective 20

Thoughts for Meditation
EDITED BY JACOB TRAPP 22

The Unitarian Universalist World 23

THE UNITARIAN REGISTER (Vol. 140, No. 8) and THE UNIVERSALIST LEADER (Vol. 143, No. 8). Published by the Department of Publications of the Unitarian Universalist Association for the Association and The Universalist Publishing House, monthly October through June plus a Mid-Summer issue. Editorial and executive offices, 25 Beacon Street, Boston 8, Mass. Subscriptions, U. S. and possessions and Canada, $4.00 a year, $7.00 two years, $10.00 three years; foreign $5.00 in American money; single copies, 40 cents. Copyright 1961 by the Unitarian Universalist Association. All rights reserved.

EDITORS, Victor Bovee and Raymond J. Baughan. Assistant to the Editors, Ann Wilson Swift. News Editor, Robert B. Johnson. Poetry and Verse, Herbert Hitchen. Production and Design, Gobin Stair. Circulation Manager, Mary Browning. *Leader* subscription clerk, M. Leona Haskins.

THE UNITARIAN REGISTER was founded in 1821 as *The Christian Register*. THE UNIVERSALIST LEADER, established as the free journal of The Universalist Church of America, continues *The Christian Leader* and its predecessors (1819 to 1897), *The Universalist* and its predecessors (1827 to 1897), *The Gospel Banner* (1835 to 1897), *The Universalist Leader* (1897 to 1926), and *The Christian Leader* (1926 to 1953).

Member, Associated Church Press.

The Unitarian Universalist Association is not necessarily in agreement with the views expressed in the publication. They are published in order to stimulate free discussion and full inquiry.

ENTERED as second-class matter at the post office at Montpelier, Vermont. Acceptance for mailing at second-class rate of postage under the act of March 3, 1879 (section 520, P. L. and R.).

SEND NOTICES FOR change of address as per Form 3579 to the following address: The Unitarian Register and The Universalist Leader, 25 Beacon Street, Boston 8, Mass. Any change should be sent at least four weeks before the date of the issue with which it is to take effect. Include both old and new addresses.

Address all inquiries to The Unitarian Register or The Universalist Leader, 25 Beacon Street, Boston 8, Mass.

Open Forum

'Insist Upon Responsibility'

To the Editors: Our great strength and our special virtue as a religious society lie precisely in the wealth and diversity of viewpoints and approaches which we can muster to the examination of any problem. No journal would serve our denomination by circumscribing the provinces of our discussions, or by limiting the "permissible" range of viewpoints. You are, therefore, to be applauded for being hospitable to the widest possible range of thought and opinion.

I . . . question, however, both the necessity and the wisdom of being equally hospitable to the slurs, the vituperation, the sarcasm, and the impugning of motives which so often find their way into print in the Open Forum. A boorish personal attack is *not* equally meritorious with a thoughtful presentation of a new insight, a reasoned rebuttal, or an alternative construction placed upon a subject under discussion. Moreover, the regular publication of ill-tempered abuse serves to reduce some very worthwhile dialogues and discussions to the level of gutter brawls. This not only downgrades the quality of our thinking, but also evokes anger and hostility, and thus serves to stimulate divisive and factional approaches to our great problems.

The distinguished editor Ralph McGill recently wrote (in another context) : "The nation badly needs debate. It is, instead, experiencing shrieks and whines. . . . The nation thrives on partisanship. It is, as Thoreau said, the grit and gravel which enable the gizzard of politics to grind up controversy to where it may be digested. But pettiness of words is not genuine partisanship." He could have addressed these words of reproof to us.

We are not afraid of freedom. We insist upon it. Let us not be afraid to insist also upon responsibility.—WILLIAM G. LLOYD, *Bay City, Mich.*

'More of Mr. Fritchman'

To the Editors: . . . No one has done more to lift me up from the barren desert of orthodox theology into the verdant hills of liberal religion than Stephen H. Fritchman. Therefore, I take offense at Edward

(Continued on page 15)

PAUL BLANSHARD:

Religion, Aid to Education, and the Future

The Real Battle Has Just Begun

A veteran Washington observer and Beacon Press author looks backward and forward from a legislative stalemate, still hopeful.

If any Washington journalist had predicted one year ago, in the midst of the 1960 Presidential campaign, that within a year Catholic demands on the federal treasury for sectarian schools would be the hottest issue in national politics, he would have been greeted with jeers. No one would have dared to prophesy the present fantastic line-up: on the one side, a Catholic President supported in his church-state policy by some liberals of his own faith and by nearly all the Protestant, Jewish, and independent liberal religious organizations in the country; and, on the other, the hierarchy of the President's own church, supported by one small Orthodox Jewish group and a miscellaneous assortment of antifederal-aiders from all parts of the political spectrum, ending with the Y and Z of American conservatism, Raymond Moley and Barry Goldwater.

The temper of the country at the end of the presidential campaign was one of weariness with the religious issue. Not that the issue was unreal; in fact, it may have been the most important issue in squeezing one man into the White House with less than a majority and sending another to relative obscurity. But our society perfers religious tranquillity to religious controversy, even when the tranquillity is based on ignorance, and by January 1961 the mood of the country was one of weariness with religious wrangling.

It was Cardinal Spellman who failed to recognize the national mood. He is a novelist and a poet, and novelists and poets are sensitive. Sometimes their ganglia are exposed to only one kind of stimulation. In this case, the cardinal apparently was sensitive to the constant propaganda of his own press. He believed that the moment had arrived to emphasize "distributive injustice," ignoring his own 1949 statement that "we are not asking for general public support of religious schools." January 17, three days before the first President of his faith had reached the White House, the cardinal publicly demanded equal tax support for Catholic schools in any federal aid program. He declared that to deny such aid to Catholic schools would amount to "economic compulsion" and implied that it would amount to a denial of that "freedom of religion guaranteed by our country's Constitution."

Privately the President was angry and profoundly embarrassed. Publicly he went ahead with a three-part federal aid program as though nothing had happened. In his February 20 educational message to Congress, and later in two major administration-sponsored bills, it was proposed that more than two billion dollars in federal aid go to the states for public school buildings and teachers' salaries and, in a separate bill, that more than three hundred millions go to college education for scholarships, equipment, and buildings, including some favors to sectarian as well as public and private secular institutions.

The first bill, primarily for elementary schools, was clean as a hound's tooth in respect to the separation of church and state, and it fulfilled to the letter the President's pledge at Houston, Texas, to maintain "the absolute separation of church and state." The President said flatly that he believed across-the-board loans as well as grants to sectarian schools at the elementary and secondary level were unconstitutional.

The college bill was more questionable, but it was not a conscious or specific violation of the Houston pledges,

Non-Catholic public opinion unites against church's demands for inclusion of private schools in aid to education bills.

since the constitutional precedents in this field are almost nil and many liberals believe in relaxed prohibitions against public loans for sectarian colleges.

In the excitement and controversy over the administration's principal bills, it was almost overlooked that the President also approved extension of the 1958 National Defense Education Act, promoted and approved by the Eisenhower administration, with some expansion of its provisions. I do not believe that the President ever intended that an enlarged NDEA should become a device for buying up Catholic support for his main program, as it later became in the hands of congressional spokesmen. In his original educational message, he asked not for $375,000,000 for parochial school building loans but for an enlargement of the NDEA by an authorization of $26,250,000 for scholarships.

The President's program produced a terrific outcry in the Catholic press. The National Catholic Welfare Conference (the organized bishops of the United States), the National Council of Catholic Men, the Knights of Columbus, inspired student bodies from many Catholic schools, and countless Catholic lay organizations poured into Washington the greatest barrage of vocal and written protests in my memory—probably the greatest official and unofficial lobbying drive in the history of the United States.

The first demand featured in the drive was for inclusion in the administration bills of provisions for proportionate appropriations for Catholic schools. (Technically, the demand was for aid for all private schools, but there are scarcely any private schools which demand federal aid except Catholic schools and most non-Catholic sectarian schools would refuse aid from public taxation if offered.) When resistance to this demand was apparent in both the White House and Congress, a separate *loan* plan for Catholic schools was proposed, and a bill embodying the idea was sponsored by some of the ablest leaders in the Senate, including Joseph Clark of Pennsylvania and Wayne Morse of Oregon. (Morse, who had ably piloted the administration program in the Senate, finally attacked the Catholic bishops for obstruction in a courageous speech and drew a caustic counterattack from Cardinal Spellman in which the cardinal scored the Kennedy administration's program as "anti-Catholic.") In the House, John McCormack of Massachusetts, the unofficial spokesman of Vatican interests for many years, essayed a more aggressive strategy and was rebuked abruptly by the White House.

By this time, the Protestant, Jewish, and independent waves of protest had hit the capital like tidal waves. Several startled congressmen realized, apparently for the first time, that the American majority actually opposes the payment of tax funds to support *any* religion. Not since the ill-fated proposal by President Truman in 1951 to send Mark Clark as an ambassador to the Vatican had all branches of Protestantism shown such a united front. The National Council of Churches was a little late, but its final statement was militant. Reformed and Conservative Jews united in principle, with the independent American Jewish Congress spearheading the Washington drive. Protestants and Other Americans United for Separation of Church and State (POAU) issued a great volume of literature and took the lead in congressional hearings. Southern Baptists spoke firmly, and even Reinhold Niebuhr agreed a little. Unitarians and Universalists were virtually unanimous in supporting the position through a resolution passed at the first meeting of the merged liberal denomination in Boston in May:

> WHEREAS: *Unitarians and Universalists have historically and continuously supported our great public school system, we reaffirm our pride in our public schools and stand staunchly against any public funds through loans or grants being given to parochial or church-related schools as being unconstitutional and in violation of the long-established principle of the separation of church and state, and support the Administration bill for Federal Aid to Education.*

Not the least important factor in the situation was the almost solid opposition of the nation's greatest newspapers to the Catholic financial demands. The opposition included the New York *Times,* the Washington *Post,* the St. Louis *Post-Dispatch,* the *Christian Science Monitor,* the New York *Post,* and the great majority of large American dailies. Nevertheless, the leaders of the Catholic Church went ahead with their drive for equality of treatment, but they decided to trim their immediate demands. Monsignor Frederick Hochwalt, director of the Department of Education of the National Catholic Welfare Conference, appearing for his church at a March House hearing, decided to ask only for school building loans.

At just this time, the government, speaking through the legal divisions of the Department of Health, Education, and Welfare and the Department of Justice, produced a detailed legal memorandum showing by exhaustive case citations that the *financial* wall between church and state as interpreted by the Supreme Court was by no means flimsy. The memorandum proved, if any non-court document can prove anything legally, that the President was correct in assuming the unconstitutionality of across-the-board loans and grants to church schools. I may say immodestly that it confirmed eloquently everything I have been saying on the subject for ten years, especially in my Beacon Press book *God and Man in Washington.* It under-

scored that famous paragraph in the Everson bus decision of the Supreme Court on which President Kennedy had relied:

> *The "establishment of religion" clause of the First Amendment means at least this: Neither a state nor the Federal Government can set up a church. Neither can pass laws which aid one religion, aid all religions, or prefer one religion over another. . . . No tax in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion.*

When Catholic leaders were confronted with such a flat denial of the legality of their claims, they shifted back from loans to grants. Monsignor Hochwalt abandoned the March limitation on his demands and told a congressional hearing in April that if loans and grants were both to be tabooed, his church might as well stand pat for grants. His church *did* stand pat for grants, leaving several liberal congressmen high and dry. They had declared their belief in the unconstitutionality of grants and the constitutionality of loans, and when they found that the Catholic lobby did not go that far with them, they abandoned public hearings on separate loan bills. The Senate passed, with only slight modifications, the administration's good public school measure.

Then, in the House, where a Catholic bloc from the big cities held the balance of power, a new series of manipulations and compromises began, designed to break the legislative log jam by giving the Catholic lobby enough side concessions to win its support for the main educational program. The device chosen for compromise (or vote purchase) was an inflation of one section of the old National Defense Education Act to give private—mostly Catholic—schools 375 million dollars in loans for buildings for "special purpose defense work" in science, mathematics, and modern languages. The corresponding section of the original bill had given sectarian schools some money in the form of loans for science and other equipment but had limited building loans to "minor alterations." It had been considered so trifling in its generosity that not more than ten per cent of its old largesse had been claimed by possible Catholic recipients. The administration lawyers, surprisingly, came forward at this moment with a slim, citationless, supplementary memorandum indicating that the proposed NDEA modification might well be constitutional despite all that they had said against across-the-board loans and grants.

Congressmen who were eager to give the Catholic voters something accepted the new "out," and the House Committee on Education and Labor voted nineteen to eleven for a package deal which included this measure along with the major administration proposals. The *Times* bluntly described the development as a "ransom" deal. Although the "ransom" was demanded by the Catholic lobby, most of the congressmen who voted to pay it were Protestants.

Then, when the "ransom" had been paid and the entire educational program cleared by the House Committee on Education and Labor, the compromise ended in disaster in the House Rules Committee, which must clear legislation for regular consideration before it reaches the House floor. The educational aid forces were defeated in that committee eight to seven, not only by solid Republican opposition but by the defection of one of the three new "liberal" Democrats added to the committee by Speaker Sam Rayburn with the express purpose of preventing such bottling-up operations in the handling of important bills. The lone wolf who changed an eight to seven victory into an eight to seven defeat by switching sides was Representative James Delaney of Queens, a resident of Cardinal Spellman's archdiocese, whose congressional district is said to be seventy per cent Catholic. He declared that he would not join his Democratic colleagues in sending any general educational bills to the House floor unless the entire program were rewritten and aid to parochial schools included on the same proportionate basis as aid to public schools. Thereupon all federal aid bills except such peripheral measures as bills for impacted areas died ingloriously in an anticlimactic stalemate.

Much contumely has been heaped upon the head of Delaney, an obscure gentleman who had sat through many terms in Congress without acquiring any reputation except for party obedience and silence. But in his final act of all-or-nothing obstruction, he was merely carrying out faithfully the policy of his church as announced March 3 by the administrative head of the Catholic bishops of the United States, Archbishop Karl Alter of Cincinnati:

> *In the event that a federal aid program is enacted which excluded children in private schools, those children will be the victims of discriminatory legislation. There will be no alternative but to oppose such discrimination.*

In the heated controversy, the Catholic protagonists stressed personal justice for the five million children in Catholic schools and said that those children as Americans were as entitled to a good education at public expense as the children in the public schools. Millions of sincere non-Catholics agreed with them, and thought that the desperate need of most states for improved education should be met by one sweeping, across-the-board grant. These people, Catholic and non-Catholic, usually ignored the Constitution and the Supreme Court, or took somebody's word for it that perfectly clear words coming from the court did not mean what they said. In many cases, the official Catholic press interpreted Supreme Court decisions to mean the exact opposite of what the justices intended them to say.

On the non-Catholic side, the argumentation was equally earnest and often ill-informed because American public school children are not taught in their classrooms the fundamental case for the superiority of non-sectarian, democratically controlled schools over undemocratically controlled and creedally segregated schools which operate under the rule of one-religion dogmatism. Nevertheless, two arguments did come through the confusion:

1. that there is no discrimination against Catholic children in a public school system which offers free education on equal terms to the children of all faiths; and

2. that payment of public money to Catholic schools, or parents, in any form is tax support for the Catholic Church itself, since the schools are organic parts of the church, and their primary purpose is to promote one, exclusive faith. If the average citizen did not know enough about the Constitution to be certain that the support of such a system was contrary to the First Amendment, he knew enough to feel that a compulsory levy on his pocketbook for taxes for such a purpose would destroy the thing he had thought of as American religious freedom.

Perhaps the most striking dialectical oversight in the entire controversy was the absence of serious discussion, both in Congress and in all the great national media of information, of the dilemmas which might be produced by the various proposed sectarian loan programs. How would the federal government foreclose on a parochial school in default? Which Catholic, Protestant, or Jewish sheriff would evict the nuns, and how much unemployment compensation would be received thereafter? How would Room A in a parochial school, filled with little catechists, be distinguished in practice from Room B, tax-constructed and filled with little Catholic Einsteins? The fact that none of these problems was seriously discussed in Washington indicated that the loan program was never intended to be anything except a temporary bridge to a larger program of general support.

What of the future? I understand that when a Wall Street writer of brochures on growth stocks approaches his subject, his tone must be confident. The key is simplicity. So:

1. The chances for a general and generous federal aid to education program that will include both public school buildings and teachers' salaries has been set back seriously by the addition of the partisan Catholic bloc (and the afraid-of-Catholic-revenge Protestant and Jewish blocs) to the forces already opposing federal aid for other reasons. The defeat of the last-minute compromise administration bill in the House by a "calendar Wednesday" vote of 242 to 169 on August 30 indicates that the majority in Congress, regardless of creed, has not yet been securely converted to the necessity of federal aid.

2. The Catholic bishops will remain adamant in their demands for *some* federal aid for their own schools as a condition of support for public school aid because equality of support is a world policy of the Vatican which they could not alter if they wished. They are not free agents. The most that they can do about such demands is to decide that they are untimely and strategically unwise, and there is no indication that the bishops take this point of view. We therefore can expect a decade of militant Catholic pressure on Washington by all the leading organs of the church, which are completely controlled by the bishops.

3. A considerable segment of the Catholic population will not go along with the all-or-nothing Catholic policy. Millions of Catholics are embarrassed by the bishops' program, and we are beginning to witness the first stages of an American anticlericalism among Catholic laymen. The Gallup polls taken early in the controversy showed that twenty-eight per cent of Catholics who answered questions thought that federal aid should go to public schools only. It is true that there was an almost equal defection of Protestants from the standard Protestant position, but American Protestantism, I believe, has hardened considerably since those polls were taken, and meanwhile more Catholics have swung to the position of the President and have begun to doubt the validity of their bishops' claims. It should be remembered that about half of the Catholic children of the United States attend public schools, and they are not subject to that constant anti-public school indoctrination which the nuns impart with the catechism.

4. I do not believe that the Catholic hierarchy ever will draw any nearer to *general* educational aid from the federal treasury than in the last session of Congress. The present informal Protestant-Jewish-liberal coalition against sectarian aid is booming. Nothing draws people together like the threatened destruction of a traditional value, and the Catholic Church, for the first time on a national scale, has made an all-out assault on the American tradition of the separation of church and state. To put it mildly, this was a strategic blunder in timing, and should have been postponed until the Catholic population passed the one-third mark. Now we may expect that by the time the Catholic population has reached the one-third mark, there will be as much Catholic anticlericalism proportionately in the United States as there is in France.

5. As usual, the Supreme Court holds the key to the future, and its opposition to *general* financial aid to sectarian schools seems to be stronger than ever. No one knows what the court would say about the constitutionality of inflated loans for science buildings for parochial schools under the Defense Education Act because educational aid, when subsumed under "defense," constitutes a difficult borderline problem. But on every other aspect of aid to church schools, the court indicates firm commitment. Three times in religious cases in the last session—in the birth control case, in the Sunday laws cases, and in the Torcaso (Maryland notary public) case—the justices had the opportunity to weaken their previous stand against establishment of religion. Twice they went out of their way to include paragraphs from previous decisions indi-

cating their continued support of a financial wall of separation between church and state. The justices in dissent, as well as the prevailing justices, revealed no new weakness. They refused to review a unanimous decision by the Vermont Supreme Court outlawing tax tuition payments to parents, to Catholic high school pupils, or to Catholic high school treasuries. The Vermont Supreme Court decision had been based entirely on the United States Supreme Court's own interpretation of the First Amendment.

6. The critical moment in Washington will come either next spring at the opening of the second session of this Congress or the following winter, when the drive for a mixed sectarian and public educational package deal will be resumed in full force in an election year. Good men and sincere will be enlisted on both sides, and deep-seated emotions will spread a fog over Capitol Hill. We can expect no aggressive leadership in behalf of the separation of church and state in Congress itself because most Congressmen fear the anger of an aggrieved minority more than the lash of their own consciences. The White House is likely to continue its support of federal aid for public schools only, at least at the elementary level, not only for reasons of conscience and principle but also because any other course for a Catholic President would mean political suicide in 1964.

The real battle must be won by plain citizens everywhere who believe in a principle. This battle has just begun.

DAVID HICKS MAC PHERSON:

The Natives Are Restless

We Must Have the 'Feeling' of Freedom

Skinner Award sermon urges individual thought, then action, on behalf of social justice for Negroes.

I am sure you will remember the cartoon showing the two Englishmen who obviously consider all Negroes the "white man's burden." One hangs pinned to the porch post of their jungle dwelling with a spear through him, while the other sits calmly reading the London *Times,* saying, "By George, the natives are restless tonight."

Today we should call this "sick" humor. Whatever we call it, it illustrates the dire consequences that await a minority white population in this world if we do not change our moral tenor. Much to our sorrow, we are discovering, in the Congo and in the galleries of the United Nations, the kind of response that can be generated by stubborn refusal to rethink in an imaginative way the question of race relations.

Sitting in the relative safety of our fine suburban dwellings, we find it easy to repress the problem, to joke about it, or even to get nasty about it. We can change our jobs, change our addresses, change our church and political affiliations. We can cry out, "Well, I've got a right to choose my neighbors, too!" We can mumble, "What do I care about what goes on in New Orleans or New Rochelle. It's not my problem!"

But it is our problem. First, because we exist as human beings on this planet, and as long as we do, we have no choice but to shoulder our share of the woes of our day. Second, because we exist as a religious community presumably dedicated primarily to the alleviation of those areas of human suffering which negate the opportunity for healthy spiritual growth.

Certainly, race relations is one of the greatest failures of our time, if not the chief failure. We have made it so. Perhaps we did not import the original slave labor, nor were we personally responsible for freeing the slaves, but we have set before the Negro population the concept of equality among all men as a natural right. Therefore, every time we fail to live up to this ideal, we have participated in the failure to establish good race relations.

Whenever you gain a freedom, you must share it to live and to grow. In terms of segregation, when freedom has led to sharing, it has meant "separate but equal," and once

this step has been taken, all men have been taught that "separate" will not do for long. Only one thing is lacking to make freedom come the inevitable cycle—the minority's recognition that it is no longer capable of standing for a minority tag. Now, all over the globe the minority tag has become a badge of shame, even the "separate but equal" badge. Yet neither we nor the various minorities are emotionally ready to accept such a change. Add to this the fact that racism is being exploited by opportunists and you have the makings of a good mess—the world of 1961.

It is not, as the fanatical anti-Communists would suppose, that equal status is inherently bad because Communism uses it as a slogan. It is not, as the Communists believe, a tool they can use to their hearts' content without getting burned. Nor is it, as many of us fondly wish, a question that can be solved solely by "education." It isn't even, as many Negroes propose, a problem that can be handled by social-minded white people, or by Negroes "staying in their place."

The general problem of race relations must be broken down into each set of circumstances that contains it. It is one thing in the Congo and another in the United States. Even within the separate cultures there are subdivisions. One question arises in the deep South, another in the border states, and still another in the northern and western states.

Although each area has particular problems of race relations, there are general religious attitudes which can be employed in all the problem areas. For example, unless we believe in the individual worth of all personalities (as undeveloped as they may be), we shall have no abiding solutions. Now don't read me wrong. I didn't say we won't be able to produce any solutions. Rather the solutions we see accomplished will be of a less worthy nature than they could be, though outwardly they may appear to bring a similar result.

Let me illustrate. A policeman in a town where a race riot is in progress has a choice. He may uphold the law because it is his duty to do so—but not for any inherent love of the people involved. He may turn his back (with or without orders) because of a low regard for human personality. But if he believes in the worth of all men, he will do his best to restore order and defend the minority group, regardless of orders to the contrary. One of the saddest spectacles of American life has been the misuse, or lack of use, of police in racial tension areas. One of our noblest scenes has been the enforcement of law, even when it has gone against the emotional response of those in the police department and those on the bench. There is hope, if men will be governed by the law of the land. But there is sadness too, for the laws can be changed so easily.

What concerns us is the religious motivation, which should be deeper than the law on the books; in fact, it is the necessary ingredient to putting the law on the ledger. It is what Archibald MacLeish termed "the relationship between the knowledge and the feel of the thing." We are interested in the man who knows that racial discrimination is wrong, but does not feel it and therefore does little to end it. He has other feelings which permit him to say, in sincerity, "Well, yes, Negroes should be able to live and work where they want, as long as it's not next to me."

This man is our target, because he can tip the scales either for or against interracial harmony. He is not bound hand and foot to hate; he is merely afraid. He is the one who supports "the gentlemen's agreement" to prejudice. He inhabits our homes, our offices, our social groups, our churches, and most likely he is none other than *we*. He may write a letter to the newspapers deploring prejudice in the South. He may sign a petition to get better housing for Negroes (in some other part of the county). He may wash out his children's mouths with soap if they hold up members of different groups to unfounded scorn and ridicule. He may be, and often is, your own minister. Yes—David Hicks MacPherson!

You can't always spot him by his Yankee accent. You often cannot be sure you have him in tow by what he says, how he votes, or with whom he associates. You have to put him on the firing line in his own back yard if you really want an estimate of him. And that's exactly what we've got to do. Why? To root him out and toss him into the dust bin? No! To see if we can't approach him in some manner to raise his sights, start him on a new path, and eventually bring forth the kind of person for whom this world yearns.

Ours is a ministry of healing, not of crude and fatal surgery. The world has too much ignorant medicine already. It once produced a Civil War in this land, and we still are licking the wounds. It now breeds fanatics on all sides: those who would cry, "States Rights and you Yankees be damned!" and those who scream, "We've got to kick those southern blockheads clear out of the Republic." The Black Muslims, the Ku Klux Klan, the American Nazis, the White Citizens' Councils are samples of the ends to which unthinking pietism will lead men, no matter what its stripe.

Yet we must not be deceived. Social justice comes as an outgrowth of the human spirit—and is wedded to an abiding reverence for life—only as action is produced by education. The Negroes without vote, without opportunities for decent employment or education or housing, are no different from their white counterparts who have joined the ranks of unemployed in our depressed areas. They will not lie down and starve while we debate the niceties of human rights. In a sense, this is their salvation. Without sit-ins by the hundreds of thousands, without buying boycotts and the other expressions of non-violent resistance,

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The Reverend David Hicks MacPherson, minister of the Unitarian Universalist Church of Silver Spring, Maryland, was named this year's recipient of the Clarence R. Skinner Award for the sermon reprinted here. The annual award is given for the best sermon exemplifying the social principles of Unitarian Universalism.

there never will be an end to discrimination. Only as the Negro rises to mock us with our own ideals will we listen to him. As long as he will take our stupidity and an immortal heaven in place of human equality, he never will gain the equality he wants.

Let us look at some aspects of the segregation problem in a border area, in our community of Silver Spring, Maryland. Here the barriers to individual growth are a part of our daily round. In the morning, the whites drive into Washington and Negroes come out (to serve in some domestic or menial task). In the schools, which by law are integrated, one discovers only pockets of Negroes in attendance. The over-all census figures show that the ratio of whites to Negroes in the Greater Washington area has changed by only about two per cent in the past one hundred years, yet the concentration of Negroes in the District of Columbia has climbed to a majority of the population. The end result is a belt of white communities surrounding the black core in the center city. Another result is a continual shifting of neighborhoods from white to black, rather than a genuine mixture.

By far the worst results are in terms of human waste and ignorance. We do not directly feel the waste, which comes from the presence of depressed populations in our midst, but we do see the ignorance, which in turn breeds fear and hate. We see our children who do not know Negroes and therefore are susceptible to the caricatures that have been created around them. We observe our youth growing in ignorance of the issue of race relations, yet they must face its consequences as adults. Instead of knowing, talking, and socializing with Negroes, we parrot the fears and prejudices of others. The only time we come into contact with Negroes is either in the wholly artificial atmosphere of a "brotherhood meeting" or when we speak to the man who collects the garbage, drives the cab, picks up the luggage at the depot, or cleans out the animal cages at the laboratory. Occasionally we meet a Negro like ourselves at a church institute, but we automatically assume that he's the exception. If he is, it's our doing.

Several members of our church got together with Negro families to form a club called "The Clams," which I am sure was the first chance many of the whites ever had to identify with a Negro in a natural setting. For most of us, I suspect it took some time before the color faded and the person emerged. Yet the wonderful experience has taken place. An emotional cord has been woven so that the arguments of the "fearful ones" no longer carry any weight. We have gained an identity with brotherhood which is no longer forced. A conscience has grown to replace the former indifference and callousness, so characteristic of the bulk of our population. For us it is no longer a question of church teaching, of constitutional rights, of Supreme Court decisions, of "what will the neighbors say," or of real estate values. It is now a question of justice and injustice being done to *our intimate friends,* with all of the weight this carries.

In our own church, I know that if anyone were sinned against by society, the others would come to his aid. Our Unitarian Universalist faith seeks to arouse in us just such a response toward all men everywhere. It is not an easy growth, but it is the direction in which we must move. The alternative is to sit back and react: to the exploitation of minorities by hate groups, to the slow movement of the courts, to the pressure of the minorities themselves, and to the prodding of social welfare organizations. Thus far such an alternative is the path most of us have chosen. We have not been happy with the results. We have said—as a defense against action, interestingly enough—that you can't legislate human relationships. And we are right. The law can help only by insuring that the proper conditions for such relationships exist. But who is going to see that spirit is breathed into the law, if it is not you and I?

There are a number of ways in which we may take part in implementing the growth of the spirit—ours and our neighbors', whoever they may be. We may adopt the model of "The Clams" and expand it; we may support a Good Neighbor Pledge Campaign and secure enough signatures to break the myth that no one wants neighbors on the basis of character rather than race or religion; and we may put our houses up for sale on an open occupancy basis instead of the "white listings."

Just remember—there is not one of us, no matter what our education and experience, who does not harbor fear and prejudice against the unknown. I hope you will leave this church with the realization that here is the place where your hopes and ideals, no matter how tentative and timid they may be, shall always find an understanding heart. But now, go home and think; think deeply.

When I stoop to examine stones, in grass
Chewed down by cattle and the southern wind,
Where camped the Cherokee (and Osage pass
In file and party: All go through my mind)
I feel the whittle of their hands still there:
Embossed by Jurassic time, this stone
Has gathered on its curve the queried stare
Of Indian and White—all now fluoride's bone . . .
Now with proud snap of flexile wrist
I send it to recital with unseen stars
Who, in their time, have seen the twist
Of man attempt to mould in preatomic seminars
Rock, shale, silt and dust—all igneous matter:
Which now with fissile particles they shatter.

D. VON R. DRENNER

ROBERT B. JOHNSON:

Meeting Place of the Faiths

Students Provide Living Examples

Register-Leader news editor visits Center for Study of World Religions at Harvard University.

"We come together to gain an understanding of the other man's culture."

In these words Professor T. K. Venkateswaran describes the new Center for the Study of World Religions at Harvard University. Professor Venkateswaran, a Hindu Brahmin, is a graduate student of religion at Harvard. He was one of the first members of the center which after a year in rented quarters was established in its own building last fall.

The center is part of an expanded program for study of world religions begun at Harvard in 1958. At that time, Dr. Robert H. L. Slater was appointed to the first Professorship in World Religions. According to Dr. Slater, world religion studies were designed to provide two related programs in the Graduate School of Arts and Sciences and in the Divinity School. The first was "to conduct a general study of all major faiths with particular reference to modern developments within them." The second was "to meet the growing demand in colleges for men who are qualified to give survey courses in world religions." The programs offer both graduate degrees in comparative world religions and supplementary courses for theological and graduate school students specializing in other fields.

As the two programs developed, Dr. Slater became convinced that informal, day-to-day exchanges should be added to the academic courses. "Conditions made it desirable to supplement class studies with personal encounter," he said. "For that reason, it seemed to me to be advisable to have a center where students could live together as examples of their faiths."

Dr. Slater's ideas were carried out on a trial basis in 1959. A rented house in Cambridge provided living and meeting space for two Buddhists, a Hindu, a Christian, and a Shinto priest. The success of the first year's program led an anonymous donor to provide funds for a permanent building.

The center was designed by Dean Luis Sert, of the Graduate School of Design at Harvard, and was completed in time for a formal opening last November.

The building, situated across the street from the Divinity School, is designed for flexibility in its use. There are eleven apartments for families, eight for unmarried students, one for a visiting professor, and another for a faculty member. Each has a small kitchen so residents may prepare their own food in accordance with the dietary regulations of their faiths.

The apartments are grouped in two stories on three sides of a cloistered courtyard. Although they are similar in design, the various rooms and closets have been adapted by the residents until each apartment distinctively reflects a religious tradition.

Professor Venkateswaran, for example, turned a closet into a worship niche for his family. A Burmese scholar converted his study area into a center for Buddhist devotions.

In the building's library, lecture hall, seminar room, and common room, the center has begun a collection of art representative of both ancient and modern religions.

One of the most distinctive features of the building is a rooftop chapel designed for use by any group in accord-

ance with its own religious rites. It includes a large main room, an alcove for private worship, a closet for storing religious objects, and a shower for cleansing rituals. The main room is stark in its simplicity. Its walls are white and bare, and its furnishings consist of a few benches with brightly colored cushions and a small, plain altar. In the rear is a slit in the wall through which lantern slides of religious symbols may be projected on the wall above the altar during ceremonies. Rheostats and a small clerestory offer a variety of natural and artificial lighting. The flat roof outside the chapel may be used for meditative walks by residents.

Dr. Slater pointed out that there has been some confusion about the purpose of the center since it opened. He humorously refers to a letter he received several months ago addressed to "The Center of World Religions, Cambridge, Mass." "Even if the various religions would allow it," he has said, "I don't think we could accept that title."

"We're not starting a new religion," he explained. "We're not adopting a point of view. We stand for no ism—syncretism or anything else.

"The emphasis here is on the impartial study of what the religions actually are.

"For more than a century studies of religions have been conducted from various points of view—anthropological, psychological, or sociological. The various studies have tended to stand apart. We attempt to look at religions from all that has come out of them."

How the principle becomes practice is demonstrated by the activities at the center during its first year in the new building. Scholars at the center included representatives of Buddhist, Christian, Hindu, and Jewish faiths from the United States, Japan, India, Taiwan, Burma, Pakistan, and Syria. Visiting scholars came from Thailand and Afghanistan.

Many of the students were in the world religions doctoral program. Others, however, represented a variety of studies. A Japanese Buddhist professor was there on a Fulbright scholarship to make a study of Christian thought. The Rev. G. Kimmich Beach, a Unitarian now assistant minister in Buffalo, New York, was doing special graduate studies in the Divinity School. An Indian student was making a post-doctoral study of reactions between Hindu and Christian thought.

During the year, the residents held informal discussions and receptions on major religious holidays. Students enrolled in courses in various departments of the university were brought together for a comparison of notes. Outside groups, including the Unitarian Universalist study commission on world religion, used the facilities of the center for meetings and receptions.

"From the way persons live here, we get a better idea of what their religion is about," Dr. Slater said. "Without anything artificial, we have a feeling of fellowship."

Student criticism of the first year's activities centered not on the nature of the basic program, but rather on the

Dr. Slater talks with scholars in courtyard.

amount. Hindu, Christian, and Buddhist were agreed in recommending more get-togethers and seminars.

This year enrollment at the center has increased in variety and numbers. Fields other than religion, such as history, are represented. A visiting professor of Islamic background is in residence. Plans are being made for public lectures at the center.

Dr. Slater emphasized that all activities of the center will be kept entirely voluntary. "We want to assure that members of other faiths can continue their religious practices when they come here," he said. "Therefore we have the bare meditation room. But there is no pressure on any group to use it."

Students seem agreed on the worth of the center and have ready recommendations for its expansion. "It is a project with tremendous potentialities in several directions," Professor Venkateswaran said. "The center might form a link for external agencies interested in studying world religions." And with a smile toward his questioner, he added, ". . . such as Unitarians or Universalists."

"The importance of the center lies in its use as a meeting place of the faiths," Dr. Slater said. "I think the time has come when nobody should write about another religion without submitting what he has written to a member of that faith. Not that they will necessarily agree, but at least the facts will be straight."

Turning abruptly from academic subjects, he gestured toward a corner of the courtyard where a bright pile of toys stood against the red brick building. "One thing—we have children around. Children have a way of making abstract theories and divisive ideas about religion seem ridiculous."

ELVIRA K. FRADKIN:

Time for an Upturn

United Nations Gains Acceptance, Stature

Achievements of sixteen years provide platform from which UN may play role its founders dreamed

The United Nations well may have reached a turning point in its history and evolution. Slowed in a difficult period of early adolescence by its rapid growth and the necessity to help new nations adjust to its accomplishments, the UN soon may be in a position to intensify its upward thrust.

There is a solid base of sixteen years' achievements from which to launch. There are weaknesses and hazards to be overcome, however, and it would be folly to assume that the federated world union for which so many have hoped is on the horizon.

Nevertheless, the United Nations has gained wide recognition as the indispensable agency for the survival of nations, great and small, and its stature has grown with its ministrations. It is perhaps in the best position since its founding in 1945 to begin playing in world affairs the role of which its founders dreamed—barring mishaps.

What are the leading achievements of the United Nations during its first sixteen years?

For the first time in history, a Declaration of Human Rights—combining the thinking, inherent interests, philosophy, and political as well as religious beliefs of all nations—has been accepted unanimously as a general standard. It has been incorporated in whole or in part in the constitutions of more than twenty new nations.

On the basis of the declaration, various injustices, such as maltreatment of certain African groups, have been protested repeatedly at the United Nations. Holding transgressions against human life up to public opinion has worked in other areas (refugee camps in Europe, for example); the same power can work eventually in new trouble spots.

Another step forward has been the effort to root out economic causes of war. Various UN bodies have studied economic problems and have met many of them by concerted, multilateral action. I could not list here, even in barest outline, all the efforts of UN agencies to help lift the standard of living of underprivileged peoples; to equalize disparities in income; to aid in the slow, safe reduction of tariff barriers; and to bring together in common interests the economic and financial ministers of nations in each geographical area.

Included in the many-faceted approach to an enormous problem—the economic reconstruction of the world—are the unceasing efforts of thirteen UN specialized agencies working in such fields as world health, education, food and agriculture, labor, meteorology, and aviation. Observing their work, one begins to grasp the scope of the effort to solve almost every aspect of economic friction between nations. An illustration of the attack from every angle is the UN Commission on the Permanent Sovereignty over Natural Resources, which plugs ahead in an area filled with contention, not only between East and West, but also among the neutral nations. Undaunted, it proceeds year after year to find a common ground.

The thorny question of national sovereignty, especially how far it extends in moments of crisis, has led to another achievement: the use of force to prevent aggression and stabilize a sound peace. Korea presented such a challenge to the United Nations. After the 1950 invasion by North

Korean forces (and later by Chinese Communist troops), the three-year war that resulted ended where it began—on the thirty-eighth parallel. But for the first time, United Nations forces, contributed by sixteen nations, repulsed Communist-inspired attempts to disregard the national sovereignty of South Korea. A more recent example of the use of force to promote peace is the UN's presence in the Congo.

Another achievement of the United Nations is less obvious: the subtle, spiritual "at-one-ment" which has come about through many efforts to meet the needs of various peoples. Starting with the camaraderie of the delegates who meet each year to attend the sessions of the General Assembly, a flow of good will, despite momentary differences, is so evident that literally thousands of examples could be cited. Friendships are formed which warm and glow with the years, even across ideological barriers.

For its beauty, one incident may be recalled. Because of repeated illness, the UN ambassador from Ceylon, Sir Claude Correa, resigned as chairman of the important Political Committee of the General Assembly. He appeared for the last time to say farewell to the committee members, ninety-nine of them. But before he could say a word, by prearranged agreement delegates from every region and continent of the world expressed, one after another, their deep regret at his going and their appreciation of his leadership both within and without the United Nations. Sir Claude was so choked with emotion at the quiet demonstration of unanimity that on rising to leave, he barely gasped, "God bless you all."

The same—or perhaps another aspect of the same—emotion could be experienced if one could go with UN experts on technical assistance programs. The gratitude of the men and women, and even the children, who are shown how to help themselves knows few bounds. The construction of dams and irrigation canals in Pakistan, Egypt, and the deserts of Jordan and Israel, to name only a few projects, is met with elation as food begins to grow in wastelands. Child feeding stations and maternity centers in crowded India and other parts of Southeast Asia are outposts of good will. Gratitude for these and thousands of other unceasing efforts of the United Nations makes such nations feel a kinship with the entire world.

Despite its contributions to the world's crying needs, the United Nations still has three major weaknesses, which seem to grow. The first and most immediate (in international organizations as in families) is the question of finances. Because of three difficult problems, all coalescing at the present stage of the evolution of the United Nations, its financial situation is desperate indeed.

First on the sad list comes unpaid national dues. More than three million dollars remained unpaid as of 1959, and the debt has been accruing steadily. (The dues had been assessed through careful study of national income, population, and wealth.) Unpaid assessments to the expenses of the UN Emergency Force in Gaza, which maintains peace on the troubled Israel-Egyptian border, totaled eight million dollars as of 1959; the yearly expense for the force is about nineteen million dollars, and the deficit is growing each year. Finally, mounting expenses for the Congo force now total about 120 million dollars.

Many carefully prepared proposals are being made, officially and unofficially, to meet the UN financial crisis. The weakness is obvious; the challenge to the continuance of UN activities is serious. The solution must be permanent and constructive, emphasizing the interdependence of nations. Our government, the richest in the world, realizes this, and we as taxpayers must understand that all UN contributions from the United States total only sixty-seven cents per person, including special contributions. (The figures have been estimated by the United States Committee for the United Nations.)

The second weakness of the United Nations can be summed up in one word: defiance. Beyond the difference of opinion and approach which is legitimate under the UN Charter, a new attitude is both illegal and disquieting. A few illustrations will show what I mean. Basically, the trouble in the Congo was mistrust of the United Nations and its altruistic answers to the problems raised by the inadequate colonial policies of the Belgians. It has required a year of patience and quiet demonstration of UN policies to prove to the Congolese, especially to Mr. Kasavubu, the president, that co-operation with the United Nations is essential to continued existence and development.

Another form of defiance, based on better knowledge but perverted by national pride, occurred last spring. The incident was the refusal of Israel to abide by a Security Council decision, reinforcing an edict of the UN Mixed Armistice Commission in Jerusalem that called on Israel to desist from a parade of military might on a national holiday, April 21. The defiance was ill-timed and ill-advised, and is reaping increased tensions in the Middle East.

Those two illustrations indicate a tendency which makes many students of the United Nations uneasy. Neither in the charter nor in the decisions of UN bodies is there any provision for enforcement of UN decisions. There is no permanent UN international force to demand compliance.

A third UN weakness is based on the techniques of cold war. Sponsored by the Russians and their satellites, unceasing pressure to remove the representation of the Nationalist Chinese in favor of the Communist Chinese was followed, after repeated use of the veto, by the Khrush-

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chev attempt to unseat Secretary General Dag Hammarskjöld and to reconstitute the top echelon with a three-man group. Such techniques failed and are still failing, both in the case of the Nationalist Chinese and in the case of the secretary general. But the opposition occurs at the opening of every UN meeting in the fall, as well as in the meetings of the specialized agencies and even the UN subcommittees.

What do the Russians gain by pressure which never ceases and never works? Propaganda, aimed at the new African nations, of course; but an even deeper purpose is evident. The move for a three-man directorate is an overt attempt to change the charter of the United Nations by controlling, through a Russian veto at the very top, the decisions and the working policies so carefully built up through the years. Undoubtedly, the United Nations will have to face such subversive attempts in the future. Its supporters hope that by recognizing the division within its own membership, strength eventually can be garnered to overcome the menace.

Now for the future of the United Nations. Under Article 109, especially Paragraph 3, provision has been made for a general conference of UN members to "review" the present charter after ten years. The conference never has been held because the needed votes were not obtained. Great pressure has been brought, especially by the new African states, to enlarge the Security Council and the Economic and Social Council so that the African states would have increased representation. It was clear to the majority of delegates at the fifteenth session that, should there be agreement on such changes in charter regulations, the floodgates would be opened for Russian pressure to change the entire UN setup. If the U.S.S.R. wishes to subvert the original aims and goals of the United Nations, no better way could be found than the African plan.

What has happened is much wiser. Through a reshuffling of representatives on the two all-important councils, the African states have been satisfied. Liberia now sits on the Security Council, and other African states are represented on ECOSOC. By working the arrangement carefully, regional representation and interests were considered, and the move proved more satisfactory than charter change.

In fact, the UN Charter has proved to be more flexible and adjustable to modern conditions without amendments than the United States Constitution with more than twenty amendments. The power of interpreting the UN Charter is given not only to the judicial section (the International Court of Justice at The Hague, which slowly is reaching for the stature of our own Supreme Court) but also to the decisions of the Security Council and General Assembly. A history of the evolution of the UN Charter may make fascinating reading at the twenty-fifth anniversary of the organization in 1970.

What becomes of the hopes of world federalists that the United Nations may evolve into a federated world state?

Obviously such a goal cannot be achieved soon. The Communist menace is too subtle, too unceasing, too wide in scope to be ignored now. But quietly the basis is being laid for a closer world union, through the efforts of the United Nations—both at headquarters and in its world-wide agencies—and through the unceasing activities of non-governmental agencies which voluntarily bring aid and demonstrate world brotherhood. How wise to work from the ground to the stars!

Now and for the immediate future, the United Nations is recognized as the one indispensable organization through which the great powers and the small nations must co-operate for mutual benefit and survival. Conferences held without UN participation, such as the Geneva conference on the future of Laos and disarmament conferences, often return to the United Nations for supervision and approval or for help in reaching a conclusion.

The stature of the United Nations grows with the need for its impartial ministrations. Recognizing that the era of colonialism is fast receding into an unsavory past, the UN trusteeship system has proved a needed intermediate step toward eventual freedom for all peoples. Actually, within a short time (ten years at the latest), the UN Trusteeship Council may be unused. Its self-liquidating capability points a stunning moral to other UN activities.

Open Forum

(Continued from page 2)

A. Richardson's wild aspersions in the Open Forum for June. Mr. Richardson has every right to contest opinions with which he disagrees, but he abuses that privilege . . . parenthetic innuendoes are poor substitutes for constructive criticism.

"Mankind is one," and "the fight for peace is in the interest of all." Let us have more of Mr. Fritchman's inspiring thoughts and directives, lest the ultraconservative conscience roil the clear springs of our revolutionary past.—EDWARD DREW GOURLEY, *Aptos, Calif.*

To the Editors: The world is in great need of men who are acute and courageous —men of the caliber of Stephen H. Fritchman.

The person who wrote the lengthy letter (June Open Forum) criticizing the Rev. Mr. Fritchman is not only unreasonably biased but bigoted, and it is very difficult to understand how he could be a reader of your magazine.—GAIL B. PAULSON, *Chico, Calif.*

To the Editors: Give us more of Steve Fritchman. "Uncle Sam's Image in Asia" was great.

Perhaps Edward Adams Richardson of Bethlehem, Pa., would do well to read more widely.—P. H. ADAMS, *Cincinnati, Ohio.*

Are Ministers Necessary?

To the Editors: In respect to the article [subtitled] "Has the Professor-Scientist Replaced the Minister-Priest?" (June issue), I note a plethora of articles and communications from headquarters suggesting that the time has come to objectively discuss . . . whether the ministry should be abolished and whether to have laymen take the place of ministers in our Unitarian Universalist churches. Many new fellowships are anti-clerical, and some refuse to employ ministers even when able. Some officials . . . believe that eventually our theological schools can be closed. If this trend takes speed, we should start cutting down on training new ministers now, or we will glut the market.—REV. HUGH W. WESTON, *Marblehead, Mass.*

Keep Them Short

The *Register* and *Leader* regret that limited space makes it impossible to print all letters received. Priority will be given those which, in the editors' judgment, are of the most interest or concern to readers. No assurance can be offered that letters of more than five hundred words will be given any consideration for publication.

Making a Useful Noise

To the Editors: The May *Register and Leader,* which appears to have a symbolic "u" on the cover, brings new emphasis to an old question, "What can we do?" The article, "Old Home Week on the New Frontier," reports on the fourth National Workshop for Religious Liberals [and] repeats this question as a sort of "Amen" to many speakers.

The report and the question remind me of an incident told by a child. She was at a party which became boring. Several were asking, "What can we do?" A piano was in the room. She could play with one finger. She could "make a noise." She sat down and slowly picked out the notes she could read. Soon a good player came to the piano. She moved over. He made music. The group gathered around and a good sing was enjoyed by all.

. . . I . . . believe that the democratic way of life depends more on those who "make a noise" than we, by our habits of recent years, have been willing to recognize.

I'm just curious enough to wonder what would happen if the fifth National Workshop for Religious Liberals opened its platform and its meeting not to the great and known speakers of the day, but to volunteer members of all churches, lay people included, who, by submitting answers to the question "What can we do?" months in advance might be making a useful "noise."

. . . I favor a transition to more programs devoted to "makers of noise." I'd rather say "No" to 999 out of 1,000 who dare to say "This we can do" than to ever have to ask, "What can we do?" I'd rather see us make the symbol of the little letter "u" the significant symbol of that important function of democracy that prompts us to say more often, "I want to hear 'u.' "—GORDON SPEEDIE, *Arlington, Mass.*

To 'Left-Wing Orthodoxy?'

To the Editors: If any group among us, be it right-wing or left-wing, leaves because it is too narrow, dogmatic, and rigid to examine all possibilities and to judge as they would be judged, then of course Mr. [Herbert M.] Davidson [June Editor's Forum] is right that their going would be small loss. But if any group leaves because it despairs of retaining its right to worship according to its conscience and because it finds its motives for doing so consistently impugned, the result is tragedy.

It is a tragedy from which those who remain suffer as much as those who leave, for two cardinal principles of liberal religion will have received serious and perhaps fatal injuries: variety in unity, and respect for and an attempt to understand another's religious views and what they mean to him. Death of these principles can leave us only with a "left-wing orthodoxy" instead of liberalism, for is not orthodoxy fundamentally the conception that only one's own beliefs are right and the differing beliefs of others are heterodoxy?

When we hear chips, should we not ask ourselves to what use the fallen trees are to be put and whether their cutting leads to progress or erosion? It would be excellent to have a reasonable certainty of what way is forward, but how, other than by a perpetual quest for truth which examines all facets of a question, both theistic and nontheistic, can we determine our direction? The importance of man and of service to man were not newly introduced into Unitarianism by the humanists, but have long been present among the theists, who find in each man a spark of the divine. . . .

May it not be, since both groups are in Unitarianism, that if they continue to exist there and to understand each other's view insofar as it is possible for them to do so, something as yet undreamed of may result? We theists are, after all, not Arabs, nor I hope, are the humanists camels who will eject us by force from our tents.—CHRISTINE MEYER, *New York, N.Y.*

Going to the Roots

To the Editors: Congrats for Ernest Cassara's article, "The Task Ahead of Us," in the May *Register* and *Leader.* It goes to the grass roots of our contemporary problem of recognizing and sharing the contribution of other world religions for what they are worth. . . .—MULCHAND DEOMAL, *Surat, India.*

(Continued on page 16)

Open Forum

(Continued from page 15)

Theologians, Creeds 'Out'

To the Editors: An editorial in the Mid-Summer issue . . . is called "Unitarian Illusions." According to the writer, the main cause of Unitarian failure in faith . . . lies in ignorance of historical Christian beliefs and . . . regarding them as nonsense.

To regard these ancient beliefs . . . as nonsense is an unloving and uncharitable attitude and one which is incompatible with virtue of whatever faith. . . . However, the creeds mentioned in the editorial—the Athanasian and Nicene—differ very little between them in comparison with the vast difference between such creeds and our modern knowledge of the universe. . . .

Within our immediate world, and our own small circles, we feel the need to build up a dependable faith, but the very fact of our freedom in so fluctuating a world must inevitably rule out such theologians as Mr. [Albert B.] Southwick mentions, as well as the entire gamut of creeds.—REBA B. DIRLAM, *New Haven, Conn.*

'Plenty Can Be Done'

To the Editors: As a Unitarian pacifist I was disturbed by Robert B. Johnson's article in the June issue, "Peace: It Isn't Simple." Admitting that it isn't simple at national or international levels and that our ministers should be informed on matters at these levels, still these defeatist sounding ministers live in a democracy and can have profound effect on the ideas and actions of their congregations.

One of the ministers is quoted as saying, "There seems to be very little we can do locally," then qualifies it slightly: "there may something we can do to bring about a change in the climate of opinion."

This, though both our government and religion are based on the premise that individual action is supremely important. Individual citizens make the "climate of opinion" and if they can't change it, the government certainly can't. Is it possible that our ministers are using this excuse to escape their responsibilities and throw the onus on leaders and government?

Leaving out such tactics as tax refusal, civil disobedience, and hunger strikes—which only a militant and possibly misguided minority will practice—John Q. Citizen can do a great deal toward bringing about world disarmament at the local level. The unrealistic and wasteful civil defense program reaches to the grassroots, and can be attacked there most effectively. Militaristic attitudes in public school material can be protested by citizens' groups and should be. At a meeting one questioner who knows his facts can offset hours of bombast. Letters to Congress and to the newspapers are far more effective than those who do not write them will admit.

"Very little we can do locally." Well, people who take a "poor little me" attitude probably will do nothing, except wring their hands helplessly while the country drifts into another war. But this country is a democracy and let's put the responsibility where it belongs—on the individual citizen who expects either his leaders or a divine revelation to save him. Plenty can be done toward disarming at a local level. That is where it must be done if we continue as a democracy.—ETHEL EDWARDS MORRISS, *Cincinnati, Ohio.*

Freedom of Political Belief

To the Editors: Because the members of our association are firm believers in the rights of minority groups, and because . . . political creeds can corrupt a church association as easily as church creeds can corrupt a state, I submit the following resolution for the membership's inspection.

WHEREAS: The Unitarian Universalist Association has adopted resolutions involving political issues; and

WHEREAS: Such resolutions are not favored by all members of our church association;

THEREFORE BE IT RESOLVED: That the Unitarian Universalist Association affirm the fundamental right of each member to his individual freedom of political belief as well as his individual freedom of religious belief.—LEON POLIAKOFF, *Bonham, Tex.*

'We Labor to Make Up'

To the Editors: The departure of Curtis Reese comes as a great shock. It seemed as if he would needs be with us for a long time. He was the first great Unitarian Humanist in my life. His influence never left me. His compassion and intellectual power presented a great force in our religion. May we labor hard to make up for his loss. —REV. JAMES W. MC KNIGHT, *Ventura, Calif.*

Magazine Needs a Name

To the Editors: As a reader and subscriber to both *The Unitarian Register* and *The Universalist Leader* (as well as *The Crane Review, The Unitarian Christian,* and *Unity*) let me congratulate you on the merger of these two outstanding liberal religious journals. I have, however, one criticism: the name. It is awkward; may I suggest it be renamed and that perhaps one of the following names might be appropriate:

Journal of Liberal Religion (Unitarian Universalist)
Unitarian-Universalist Beacon
Unitarian-Universalist Journal
Unitarian-Universalist Leader

Perhaps some other readers of *The Unitarian Register and The Universalist Leader* could suggest other names. . . .—WILLIS C. TULL, JR., *Baltimore, Md.*

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To the Editors: I want to express my sentiments on the first joint publication [May issue] of our new denomination. I think it is a tribute to both organizations that such a journal is possible.

The articles present a challenge to a wider vision of our potential, both personal and denominational, they represent a broad range of interest, and they confirm my belief that men of stature are offering the kind of leadership we need in this new and exciting venture. . . .—MARY MARGARET KUHLEN, *Syracuse, N.Y.*

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To the Editors: In view of Unitarian concern over . . . church-state separation in general, and tax aid to parochial schools in particular, I wonder why you don't give us more information on the numerous violations in this area which are constantly occurring throughout the country. Most newspapers or magazines won't mention it. . . .—H. J. BECKER, *Seattle, Wash.*

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To the Editors: The new magazine is very well done, and I shall enjoy receiving it and reading its contents. Incidentally, you seem to be resisting the supplications of those who want Washington political reports, U.N. reports, etc., in this religious magazine, for which I am glad. . . .—VERNER C. AURELL, *Arlington, Va.*

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To the Editors: The new *Unitarian Register and Universalist Leader* is a striking example of the advantages of merger—a much better magazine.—KEN GJEMRE, *Wantagh, N. Y.*

Keeping Covered

To the Editors: In trying to read some meaning or to obtain some impression from the cover of your Mid-Summer issue, the following descriptive titles occurred to me: "Melting Snow," "Trash Fires," "Mud Splatters on a Rainy Day," "Painting by a Two-Year-Old," and "Spilled Milk." . . .

. . . this type of cover, which to me is meaningless and unappealing, appears all too frequently on your issues . . . Do large numbers of your readers receive pleasure, knowledge, or inspiration from this kind of "art"? If you can assure me that they do, I will admit my inability to appreciate art and try not to let your future covers irritate me.—LESLIE H. BONHAM, *Brownsville, Tex.*

To the Editors: The painting which was used for the cover of the Mid-Summer issue *may* be attractive and meaningful in its original form. As a magazine cover, it was neither.

Instead of wasting this space, as you have been doing in recent issues, why not run a series of pictures of prominent Unitarians-Universalists, both past and present? Or pictures of new churches?

The *Register* is getting too airy-fairy for some of us.—MARY WILSON, *Portland, Ore.*

To the Editors: Regarding the painting on the cover of [the] Mid-Summer issue: . . . It's a painting like the plague which I shouldn't know from.

. . . I am saving my old blotters. Maybe some day they will be valuable as modern art.—NATHAN JOHN WILLNER, *New York, N.Y.*

To the Editors: I was delighted with the format of the June issue . . . and hope you will be able to continue such handsome covers. However, . . . while church architecture is *beautiful* by itself, it is made *interesting* by having people in it. I hope that in the future, chancels will be peopled. . . .—G. A. D. SCOTT, *Sudbury, Ont., Canada.*

To the Editors: . . . From the colorful new cover to the news of the Unitarian Universalist world, the new journal is a credit to both its editors and its staff. The format is crisp and clean, the style vigorous, and the contents stimulating. My heartiest congratulations for an excellent first issue! . . .—BROOKS R. WALKER, *Canoga Park, Calif.*

To the Editors: I love your new magazine, and here are some of the reasons:

I like the slick paper.

Am pleased to see you kept "Thoughts for Meditation"—that last one about heaven here on earth is lovely.

The cover is so nice. . . . The big "u" on green and white would be a nice symbol for us.

But maybe you can find a shorter title—how about just *Register,* or just *Leader,* or even "u"? . . .—SYLVIA SYFTESTAD, *Peoria, Ill.*

To the Editors: I have been a subscriber for several years. I wish to register a complaint regarding the cover designs of late. The . . . "gobbledygook" . . . is atrocious. We have had enough of it. Our intelligence has been insulted. And one like the June '61 number is no better. Can't we have some real art? This so-called "modern" art that can't be understood, much less logically explained, is no more than childish. I am a retired architect and believe I have a reasonable appreciation of art. . . . —GEORGE W. REPP, *Bellevue, Wash.*

To the Editors: . . . I don't know what has been gained by filling up the cover and much of the white space of . . . the April *Register* with shapeless and meaningless curlicues. To me, they will simply irritate many of our readers, and [offer] to nonliberals an additional reason to think of us as slightly insane.

I believe illustrations . . . would be helpful, but there are plenty that would be interesting to all readers. For one, I think that a series of churches from all over the country would be particularly worthwhile . . . —LOUIS FABIAN BACHRACH, SR., *Newton, Mass.*

To the Editors: How truly splendid to devote five and one-half columns of our paper to those black and white squiggles which prove that we have broken away from truth and beauty and gone back to the simple pleasure felt by a child who pours molasses from a sticky-topped jug onto an Indian pudding!

The space might have been wasted on the communication of ideas, on news of the denomination, on a Washington column, on book reviews, or on pictures of people and places instead of these status symbols of the blase intellectual. . . .—RUTH R. WHEELER, *Concord, Mass.*

To the Editors: Would you kindly provide space . . . to explain the significance of the ganglia-like doodles which illustrated the April *Register?*—KENNETH ARNOLD, *Oaklyn, N.J.*

To the Editors: . . . I have endured your recent art matter about as long as I know how.—THERON J. DAMON, *Worcester, Mass.*

'One Jarring Note'

To the Editors: It was quite pleasing to read the biographies in the April *Register* of the nominees to be voted on at the May Meetings. In these recitals of accomplishment can be seen the likenesses of people who live their religion.

Generally, the Nominating Committee may be commended. But there was one jarring note . . . One nominee's biography lists . . . membership in an organization whose principles of selection of members are completely antithetical to the principles of liberal religion . . . the Junior League . . .

We do not dispute anyone's right to belong to the John Birch Society, the Communist Party, the local segregated country club—or the Junior League, be they Unitarian, Universalist, or of any other faith or non-faith. . . . But we do regard such memberships to be a blatant challenge to our denomination when they are listed as qualifications for election to the Unitarian Universalist Association's Board of Trustees.

We hope and trust that our Nominating Committee will feel that an error was committed and that such an error will not be permitted to occur again.—DAVID R. and ROBERTA L. NALVEN, *Plainfield, N.J.*

'Too Far to the Left'

To the Editors: . . . I am concerned at the tone of many of the articles. They are too far to the left. You go out of your way to give space to left-of-center views. I am a liberal, but your articles are too liberal for me. . . .—MERRILL MC LANE, *Silver Spring, Md.*

To the Editors: . . . Many of us here would like to see you publish more top-notch articles, written from the standpoint of a middle-of-the-road conservative: in religion, political science, sociology. Too many of the articles are left-wing radical. —LOUIS N. RICE, *San Francisco, Calif.*

Editors' Forum

Outgrowing Our Age of Innocence

The time has come when we Unitarians and Universalists ought to knock our annual political resolutions in the head.

They have done the cause of liberal religion great damage. Many of them seem to be produced out of the starry-eyed nineteenth century naïveté of honest but sheltered persons who still live in the world of Emerson and Bronson Alcott. Others have been authored by our tireless come-early-and-stay-late Fifth Amendment takers.

It is true that these cosmic pronouncements are generally preceded by the warning that "there cannot be an official position for all Unitarians and Universalists." But, if so, why the resolutions? If they are merely the sentiments of a few hundred people gathered in a hall in Boston, why are they handed to the press with all the solemnity of Moses' tablets? Surely the press thinks Unitarianism and/or Universalism are speaking. Surely the public does.

An examination of all the resolutions passed by Unitarians and Universalists in the past ten years reveals only one action to which Khrushchev or Mao could object—our regret at the rape of Hungary.

On the contrary, I find myself, as a Unitarian, apparently committed to the admission of Red China to the UN, the continued granting of student loans to kids who will not deny that they hope to overturn our free government by force, the ending of U.S. A-bomb tests whether any other nation does so or not, the junking of the House Un-American Activities Committee, etc.

What a strange institution we are. In order to be "liberal," we have pointedly removed any requirement for common ground on religious or philosophical matters. We have taken the name "Christian" off our official publication. We have tried to accommodate the man who says, "There is no god but Allah" and the man who says, "There is no god Period."

Yet our resolutions have lent aid and comfort to the greatest orthodoxy of all—Marxism. It is time we outgrew our age of innocence. It is time that we quit boosting, in the name of freedom, those forces which if triumphant would permit no freedom.

To that end common sense should demand that individual Unitarian and Universalist churches disassociate themselves from any resolutions passed at the annual meetings that have not been previously submitted to all church members by mail ballot. Let's find out how impractical or pink we really are.

JENKIN LLOYD JONES
Tulsa, Okla.

More Tolerance Advocated

It is, in my opinion, a matter of grave concern that some Unitarian and Universalist ministers spend so much time in their pulpits attacking other faiths, notably the Roman Catholic Church and the Fundamentalist group within the Protestant Church.

Our purpose within the liberal ranks should not be to silence or constrain free expression among our ministers. However, since we pride ourselves as liberals on being tolerant, we are indeed hypocritical if we either countenance or encourage our ministers to attack with severity and bitterness the beliefs of other denominations.

Unitarians and Universalists, now united, would do well to devote their energies toward a strong affirmation of their goals in all fields of Christian endeavor. To snipe at other faiths is to weaken the case of the liberal who seeks a positive course of action on religious, social, ethical, and political questions.

Men and women of goodwill will be attracted to Unitarian and Universalist churches if they feel that we are basically tolerant in the way we live and speak. In fact, tolerance is one of the foundation stones on which we are endeavoring to build our future.

THOMAS L. ROBINSON
New York, N. Y.

The Return of Mary Blanshard

The *Register* and *Leader* is pleased to announce that Mary Hillyer Blanshard, veteran observer of affairs in the nation's capital, has agreed to serve as its Washington correspondent. She will provide frequent topical articles on matters of concern to religious liberals which come into political focus.

Mrs. Blanshard will be recalled by *Register* readers as the author of the column, "A Unitarian in Washington." She is the wife of Paul Blanshard, Beacon Press author and himself a contributor to this issue of the *Register* and *Leader*.

Mrs. Blanshard's first article will appear in an early issue.

Contributions to the Editors' Forum are in response to specific invitation. Voluntary contributions will be regarded as letters to the editors. Views expressed by contributors to the Editors' Forum are their own and do not necessarily reflect the views of Unitarian Universalist Association or of the publications by which the writers are employed. Mr. Robinson is vice-president and general manager of the New York Herald Tribune *and was president and publisher of the former Charlotte, N. C.,* News. *Mr. Jones is editor of the Tulsa* Tribune. *Both are Unitarians and descendants of noted Unitarian ministers.*

What Our Ministers Are Saying

The wide lag between what most organized religion still believes and what the world now knows about itself guarantees that there will continue to be heretics, for though doctrines stand still, the minds of men move.

Peter H. Samsom, Cleveland, Ohio

Some people seem to hesitate so about joining a church that you'd think it was a serious decision. And of course it is! Most churches are filled with people who take membership far too lightly, who never are really touched by the concerns of religion, but instead belong to a church as though it were a polite social club. Some churches may well deserve this; I hope that ours does not. I hope no person joins this church through accident, for social prestige, because "it's the thing to do" nowadays, or merely because he likes the minister, the friendly atmosphere, or the coffee served.

Peter Lee Scott, New Haven, Conn.

The roles of the modern liberal minister are many. He is:

An Educator: a specialist in adult education, teacher, discussion leader, speaker, consultant in childhood and youth education;

A Resource Person for all church programming;

A Counselor to all questioning and troubled people;

A Visitor of all members and friends, to understand them and their needs;

A Consultant on all the functions of the church;

An Adviser to all church workers;

A Recruiter of lay leaders to man all positions in the church;

A Trainer of leaders in their specialized fields;

An Administrator, by request of the governing board, of only those church functions for which responsible lay leaders have not yet been found.

His over-all responsibility is to help people grow toward maturity.

Glenn O. Canfield, Boston

We affirm our individual freedom of belief, not as the basic tenet of our faith, but as its most distinguishing mark. Infinite and rich varieties need and deserve individual freedom. Liberty makes room for men to differ without fighting. It is a religious liberty because we affirm unity for God, for all that is, for all creation. Therefore that liberty must be exercised in the social and political living of men. The religious liberty we affirm, the freedom that is basic to our faith because we affirm the brotherhood of man, demands that as individuals and as a church we participate fully in all the actions of men in this world.

Eugene A. Luening, Memphis, Tenn.

In an ideal society, there could be no conflict between rights and duties. But of course the ideal is never attained, and conflicts do take place all the time: between conscience and patriotism, personal happiness and group welfare, political advancement and public trust. There are no special training courses in how to come through such ordeals successfully, but conscious attention to the development of maturity and humanity is most important, plus something of the idea of L. P. Jack's "right to responsibility." I believe that membership in a liberal church is a good way to help develop these resources. Where one has the right to be himself and the duty to be his own self.

Robert C. Palmer, Nashville, Tenn.

I do not expect my religion to entertain me while men suffer and the world goes to pieces. I do not ask my religion to by-pass me around the road that my humanity demands me to travel. I do not want religion to take me out of the world and turn it over to some superhuman being. I want religion to strengthen my spirit for what are my responsibilities, to help me see life as something I am part of, to inspire me to do something about the problems man faces.

Horace Colpitts, New Brunswick, N.J.

Perspective

Contemporary Ethics Seen in New Light

REASON AND GOODNESS. *By Brand Blanshard. New York: The Macmillan Co. $7.75.*

This penetrating and rigorously reasoned study of contemporary Western ethics is based on Professor Blanshard's Gifford Lectures at St. Andrews University and Noble Lectures at Harvard. It is of special relevance to religious liberals, for it makes a stout, and perhaps irresistible, case against philosophical and theological skepticism about human reason and human goodness.

Although the priesthoods of theology and philosophy consider it naive and quaint to trust in the capacity of men to think clearly and to live justly (obsession with sin and unreason, for some obscure reason, is thought to be more sophisticated), Professor Blanshard's brilliant argument makes it seem naive to believe in anything else.

After he is through with subjectivism, instrumentalism, deontology, emotivism, and linguistic ethics, he presents his own rationalist philosophy, and in the end it stands apparently unscathed amid the near-ruins of the opposition. He has indicted, with precise and convincing evidence, all who would reduce the good to subjective feeling; those who conclude that cultural differences, as reported in particular by anthropology, make standards of moral judgment impossible; and all those who see ethics merely as problem-solving expediency.

In religion Professor Blanshard rejects, as unproved or unbalanced, doctrines that view man with distaste. The concept of original sin he considers "a malignant myth" whose retention is "a theological disgrace." He scorns the ascetic cults which hold human physical behavior impure. Indeed, he holds that the fulfillment of human impulse-desire, and the accompanying satisfaction, are what good really means. Men surrender to evil, not from the necessity of their nature, but from ignorance, mistake, or abnormality.

He is critical of the dour doctrines of Puritanism for their too narrow view of good—for having degraded the desire to know and the desire to experience and create beauty. No human experience can be ignored by the rational man, he believes: feeling should not be debased in tribute to the intellect; the intellect should not be debased in tribute to uncritical emotion —even so fine an emotion as Christian love.

Men need not be compelled to choose either the Greek tradition of confidence in thought or the Christian tradition of confidence in feeling—or to choose, as many do in theology and philosophy today, unresolved tension, the omnipresent paradox, existential despair.

In a splendid final chapter on "The Rational Temper," given earlier in part at All Souls Unitarian Church in New York, he describes the man of reason as one who sees life steadily and whole in a world where there are "no islands any more"; as one capable of joy and spontaneity but sober in temper, delighting in understanding, just in thought and in action, serene of soul. *Reason and Goodness* is written with grace and clarity and force; it reflects the ideals it cherishes.

JEANNETTE HOPKINS
New York, N.Y.

Handy Book Clarifies Cultic Religions

FAITHS, CULTS & SECTS OF AMERICA. *By Richard Mathison. New York: The Bobbs-Merrill Company, Inc. $5.00.*

Though decidedly on the superficial, even racy side, here is a useful handbook for quick reference. It discusses the numberless curious, offbeat religious movements which apparently are able to find inexhaustible soil for sprouting in our mobile, rootless America of today—and for a century past, for that matter. Do you want a ready answer for people who have confused Unitarianism with Unity? You'll find the difference here, without having to dig.

The author provides clarity on matters which one is often tempted to believe are deliberately obfuscated by the cultists. Their lack of clarity seems to avoid rationality, which of course removes mystery, romance, and that staple of the cults, "special knowledge." With tongue-in-cheek humor, seldom actually poking fun, the author lets the inherent qualities of the ideas and stories themselves devastate the inquirer.

There is little delving into either theology or psychological validity; Mathison is a journalist, with his trade's talent for exposition and its limitations in depth-inquiry. Yet there is throughout his study a sobering awareness that "While more orthodox faiths ... scorn these weird prophets of the ages they fail to recognize that the cults are there for a reason: because they fill a need that orthodoxy cannot fill for the lonely and frustrated."

One slight quarrel: Unitarianism is mentioned as one of America's now major religious movements (thank you!) which had a cultic origin, along with such as Jehovah's Witnesses.

PETER H. SAMSOM
The West Shore Unitarian Church, Cleveland, Ohio

Professor Shows Path to 'Happy Life'

LIVING A HAPPY LIFE. *By F. Alexander Magoun. New York: Harper & Brothers. $3.50.*

Living a Happy Life is no trite self-help tract full of banalities and hokum. It is a wise book, with a wisdom which stems from the author's wide experience and his loving kindness. Dr. F. Alexander Magoun has an uncommon common sense; his book reflects the ripe results of his remarkable work as professor of human relations at the Massachusetts Institute of Technology.

Here are no formulae of the cults that yearn for "peace of mind" or resort to "positive thinking." Mature in psychological judgments and conscious of the religious resources in genuine psychotherapy, Dr. Magoun stands apart from the Freudian splinter groups which strive to outdo each other in polysyllabic renditions of the Great Father's faith.

To highlight the path to a happy life, Dr. Magoun introduces interesting case studies, rarely more than a paragraph in length. He does not drop prominent names or invoke success stories on every other page. On the contrary, he tells of average persons who have made successful efforts to attain integrated personalities in a disintegrating world.

For my own preaching in a community church and counseling in a college community, I find the book well stocked with helpful advice. As a minister, I consider the chapters on "Religion Redivivus" and "Faith in the Future" to be clearheaded, courageous discussions, of great value in helping uncertain, rootless people.

CARL HERMANN VOSS
New England Congregational Church Saratoga Springs, N.Y.

Isaiah Discussed in Textbook Style

ISAIAH SPEAKS. *By S. Paul Schilling. New York: Thomas Y. Crowell Company. $3.00.*

These days the book shops offer a rapidly increasing number of exotic titles such as *The King Must Die, The Greek Passion, J.B.,* and *Two Legends: Oedipus and Theseus.* In their retelling of familiar Greek, Hebrew, and Christian stories, the authors of these excellent books present lively interpretation for solitary enjoyment or small group discussion.

In sharp contrast is the carefully outlined, straightforward, interpretive study—typically textbook in style. Although the latter kind of book has enjoyed modest popularity in the past, it now seems a dying breed. Recently Professor Schilling's *Isaiah Speaks* was added to the group, and cause is apparent for its failure to help in the competitive struggle with works turned out by Renault, Kazantzakis, MacLeish, Gide, and others.

Although slightly expanded and revised after an earlier publication for Methodist women (organized under the banner of the Woman's Society for Christian Service), it remains a discussion group text. It is an elementary study of the book of Isaiah, with all the basic conclusions of liberal biblical scholarship cut into easily digestible portions. Readers accustomed to more unified literary exposition are likely to be made entirely conscious of the professor's original audience and its need for discussion outlines; the outline here is the style, and no single point emerges to command attention.

To be sure, the title and the stated purpose, concerned with the "original audience" and the "message to our own day," suggest a unity and singularity. But in the body of his study Professor Schilling takes pains to discuss evidence that the book of Isaiah has several authors and interests. Two of his points come close to being clear interpretations, and either one could have become the central theme of an interesting book.

One point suggests that ideas in the Isaiah material are the headwaters of what later becomes Christianity—a venerable argument. Another point, much less palatable to comfortable twentieth century Christians, is linked to the more or less standard liberal criticisms of our warring, gluttonous, and lascivious civilization. Schilling's point is that God may once again be preparing a devastating punishment for our colossal sinning. What hope remains will be vested in a humble remnant of mankind; what confidence survives will know that if "we go on to blow ourselves to bits, even this grim outcome will demonstrate our incapacity to build an enduring civilization on our man-centered terms."

Although this is wisdom rising out of the ashes and, as such, is small comfort, it could make a starting place for a modern fire-and-brimstone sermon from a Methodist professor of theology.

CHARLES REINHARDT
Unitarian Church of Staten Island, N. Y.

Fascinating Field of Research Explored

CHALLENGE OF PSYCHICAL RESEARCH. *By Gardner Murphy. New York: Harper & Brothers. $6.00.*

The twenty-sixth volume in the "World Perspectives" series is more than a beginner's book on psychical research. A selection of known experiments over the past fifty years gives the reader information upon which to build an opinion. The author's comments are brief and restrained.

One soon gains the feeling that present methods of research (especially statistical correlation) are not useful tools in the field of psychical research. The data are inconclusive, yet cannot be ignored. The real challenge is toward "the functional shift to a new way of looking at life and mind." Here is a modest presentation of a fascinating subject.

ROBERT HENRY HOLMES
First Parish Church (Unitarian), Bedford, Mass.

Variety of Tales Show Mystic Experiences

JOURNEYS ON THE RAZOR-EDGED PATH. *By Simons Roof. Illustrated by Frank Kramer. New York: Thomas Y. Crowell Company. $4.00.*

"This book may seem at first glance to cover a rather odd assortment of subjects . . . But they all, first and last, are about inner and outer journeys on the razor-edged path, and they attempt to reveal the changes in consciousness which occur in the quest of God." With these words, Mr. Roof begins his book.

In vain the reader looks for the autobiographical material he expects. The tales and meditations retold here are almost impersonal, so little of the writer's self comes into them. Still, Mr. Roof speaks through his personal observation and experience.

The book is intensely human for all its God-seeking. Its very humanness gives it a winsome appeal and makes the razor-edged path seem infinitely desirable. Perhaps Jesus was right, after all, when he said "The kingdom of heaven is like treasure hidden in a field, which a man found and covered up; then in his joy he goes and sells all that he has and buys that field." [Matt. 13:44]

The book is a fine expression of the mysticism of Unitarian Universalism, mediated through the heart of a Lutheran.

JOHN W. LAWS
Unitarian Universalist Church, Waterville, Maine

Hebrew Development Traced by Scholar

HEBREW ORIGINS. *By Theophile James Meek. New York: Harper & Brothers (Harper Torchbooks). $1.35.*

This is the work of a scholar dedicated to the appreciation of fact and tradition, and to their interrelated unraveling. His wealth of detail, clarification of patterns of development, and references to relevant Old Testament passages are especially valuable as he deals with the origins of the Hebrew—people, law, God, monotheism, prophecy, and priesthood.

In the concluding chapter on the development of monotheism, the fact that the northern and southern kingdoms once worshipped the same deity is cited as a factor in making Yahweh an international and universal God. The validity of this assumption is in question, though the problem may be merely a semantic one—whether the northern and southern kingdom meant the same deity by their differing words.

At any event, it is interesting to consider that political division may have contributed to one of the most noble concepts in the history of religion—the concept of the universal God. The author also reminds us that in the development toward monotheism the prophets were fundamentalists first and innovators second. In their efforts to revive the old Mosaic religion, they sought to purify it, and in the process developed a new interpretation of god, man, and religion.

PAUL E. KILLINGER
Unitarian Fellowship of Bloomington, Ind.

Thoughts for Meditation

Edited by

JACOB TRAPP

The Sabbath

Remember the sabbath day, to keep it holy.
It shall be a sabbath of rest unto you.

The Pentateuch

The sabbath is made for man and not man for the sabbath.
It is lawful to do good on the sabbath day.

Gospel According to Mark

How lovely are thy dwellings, O Lord of hosts!
My soul longeth, yea, even fainteth for the courts of the Lord;
My heart and my flesh cry out unto the living God.

Yea, the sparrow hath found herself a house,
And the swallow a nest for herself, where she may lay her young,
Even thine altars, O Lord of hosts, my King and my God.

Blessed are they that dwell in thy house:
They will be still praising thee.
Blessed is the man whose strength is in thee;
In whose heart are the high ways to Zion.
Passing through the valley of Weeping they make it
a place of springs;
Yea, the early rain covereth it with blessings.
They go from strength to strength,
Every one of them appeareth before God in Zion.

For a day in thy courts is better than a thousand:
I had rather be a doorkeeper in the house of my God,
Than to dwell in the tents of wickedness.

The Lord God is a sun and a shield:
The Lord will give grace and glory:
No good thing will he withhold from them that walk
uprightly.
O Lord of hosts, blessed is the man that
trusteth in thee.

from Psalm 84

The readings of philosophy, the creeds of theology, are alike transitory: but the discernment of sacred truth and beauty is perpetual. Never knowing but in part, we find all our knowledge successively vanishing away: but in adoring the grandeur, feeling the solemnity, and aspiring to the perfection of the whole, the inspirations of genius and the yearnings of faith are consentaneous and eternal.

James Martineau

The Sabbath, white with the religions of thousands of years, dawns in this hallowed hour out of the deep.

The cathedral music of history breathes through it a psalm to our solitude.

Its light dawns welcome alike into the closet of the philosopher, into the garret of toil, and into prison-cells.

Everywhere it suggests dignity of spiritual being.

May this day keep its honor and its use.

Let it stand forevermore, a temple, which new love, new faith, new sight, shall restore to more than its first splendor to mankind.

Dedicated to thought and reverence, it invites to the noblest solitude and the noblest society, to whatever means and aims of spiritual refreshment.

On this day let us be the children of liberty, of reason, of hope; and derive order to our life from the heart.

Man does not live by bread alone, but by faith, by admiration, by sympathy.

The principle of veneration never dies out. Every moment when the individual feels himself invaded by it is memorable.

It comes to the lowly and simple; it comes to whomsoever will put off what is foreign and proud; it comes as insight; it comes as serenity and grandeur.

Ralph Waldo Emerson

Prayer

Dweller in the Innermost,
We thank thee for all new beginnings:
For this new day and this new week,
With its new opportunities to serve, to commune,
to meet with one another, to respond to the
beauty that surrounds us.
We thank thee for new vistas, new hope and inspiration,
for renewal of the desire to be and to grow.
May we feel that in thee, our true life, whose presence is
our being, we may ever renew ourselves,
and again meet life with joyful energy
and buoyancy of spirit.
Teach us to express our gratitude for life and love
to one another, in word and in deed.
Teach us the only true thanksgiving of sharing, of loving
thee in our fellow-men, and of endeavoring to increase
our heritage of good. Amen.

The Unitarian Universalist World

RAYMOND C. HOPKINS BEGINS NEW DUTIES AS EXECUTIVE VICE-PRESIDENT OF UUA

The Rev. Raymond C. Hopkins, Brockton, Massachusetts, began his duties as executive vice-president of the Unitarian Universalist Association September 1 after appointment by the UUA Board of Trustees at its June meeting. He is, in effect, serving as general manager of the association, equally involved in policy and administration.

Mr. Hopkins is widely known among both Unitarians and Universalists as a result of his activity in the merger movement and of long and wide participation in the affairs of both former denominations. He was a member of the Joint Merger Commission and chairman of the Co-ordinating Committee on Consolidation. He also was president of the Council of Liberal Churches (Universalist-Unitarian), Inc., in 1958 and 1959 after serving the previous year as administrator of the council.

In 1957 and 1958, Mr. Hopkins was a member of the executive board of the Massachusetts Universalist Convention. He also served a number of years as a member of the *Unitarian Register* Advisory Committee. He had been minister of the Universalist-Unitarian Church in Brockton, where he had served for fifteen years.

Mr. Hopkins' resignation from the Commission on Appraisal, which followed his new appointment, was accepted in July by the Executive Committee.

The appointment of Mr. Hopkins was one of several made by the board in June as it moved to implement the recommendations of Interim Committee 2, with only minor modifications. The committee studied a mode of organization for the new association during the year prior to consolidation of the American Unitarian Association and The Universalist Church of America last May.

Dr. Philip Randall Giles, former general superintendent of the UCA, was named vice-president for field relations of the new association. He will work in close co-operation with staffs of the Unitarian regions and Universalist state conventions.

The Rev. Mason F. McGinness was appointed vice-president for administration. He had been serving as administrative assistant to the president of the AUA. He

Mr. Hopkins

will be responsible for general administration, committee operation, and financial management of the association.

O. T. Gilmore was named vice-president for fund-raising by the Executive Committee at its July 26 meeting. Dr. Dana McLean Greeley, president of the association, reported that Mr. Gilmore "happily will remain our mentor and director in this field until his retirement a year hence." Dr. Marshall E. Dimock, UUA moderator and chairman of the board, reported that choice of a replacement for Mr. Gilmore would be given "a Number One priority." The board officially terminated the existence of the United Unitarian Appeal, of which Mr. Gilmore had been executive director, but recognized its staff as the fund-raising staff of the new association.

Seven administrative departments were established by the board and directors were named for each:

Department of the Ministry: The Rev. Leon C. Fay was appointed director. He had been serving temporarily since May and previously had held a similar position with the AUA since 1957.

Department of Extension: Appointed director was the Rev. Richard B. Gibbs, who had been director of the AUA Department of Extension and Church Maintenance since 1954. For the present, church maintenance functions will remain in this department, but Dr. Greeley reported that as soon as finances are available, a Department of Churches and the Ministry will be created and that the Department of Extension then will become a Department of Extension and Fellowships and exclude church maintenance.

Department of Publications: Edward Darling, who has been serving the AUA in a similar position, was named director.

Department of Education: Dr. Ernest W. Kuebler was named director. Dr. Kuebler had been serving as administrator of the Council of Liberal Churches (Universalist-Unitarian), Inc., which provided religious education services for both the former denominations.

Department of Adult Programs: Royal H. Cloyd was named director. Mr. Cloyd has been director of adult programs for the CLC.

Department of World Churches: The Rev. Edward A. Cahill, who had served the AUA in a similar capacity, was named director on an interim and part-time basis. Dr. Greeley recommended to the board, however, that a Department of International Extension and Relations be established as soon as possible. In July, the Executive Committee voted to terminate Mr. Cahill's appointment in the fall.

Department of Service Projects: The Rev. Dana E. Klotzle was appointed director. Mr. Klotzle has been serving as director of the Service Department and public relations of the UCA.

The board also made the following additional appointments:

Mr. Cloyd as director of the Office of Information and Communication.

Raymond Dennett as director of the Program for World Responsibility.

Victor Bovee and the Rev. Raymond J. Baughan as temporary co-editors of the *Register and Leader*. Mr. Bovee had been editor of the *Register* and Mr. Baughan, of the *Leader*.

The Rev. Orloff W. Miller as director of the College Centers Program. Mr. Miller had been associate director of Liberal Religious Youth (Unitarian-Universalist).

Frank B. Frederick's temporary appointment as association counsel was made permanent.

(Continued on page 24)

The appointment of the Rev. Robert S. Wolley as an associate director of the Department of Extension also was announced. He had been director of extension for the UCA.

Additional committee appointments, recommended by Dr. Greeley, were approved by the board. Study commission and Development Fund committee memberships were confirmed.

The following names were added to the Committee on Fund Raising: Douglas Borden, Carl Bihldorff, Robert Cummins, Gilbert Weisner, Horace Westwood, Mrs. Florence McKinlay, Mrs. William A. Parker, and Richard Saunders.

Added to the Committee on Allocations were Fred A. Brill, Jr., Thaddeus B. Clark, Herbert Eber, and Ford Lewis.

The following departmental advisory and related committees were appointed:

Department of Adult Programs

Advisory: Arnold Westwood, chairman; Leslie B. Blades, Mrs. Paul Blanshard, Joseph L. Fisher, John M. Hines, Max Kaplan, Malcolm S. Knowles, and Alfred McClung Lee.

World Responsibility: Arthur N. Holcombe, chairman; Lincoln P. Bloomfield, Emily Taft Douglas, Donald S. Harrington, Homer A. Jack, Walter Royal Jones, Mrs. Clinton Lee Scott, and Mrs. Quincy Wright.

College Centers: Ernest Cassara, chairman; Kingsbury M. Badger, John Cummins, Richard Dewey, Mrs. Frank B. Frederick, Nathaniel H. Gifford, William J. Gold, and Carl H. Olson.

Department of Education

Advisory: Gordon B. McKeeman, chairman; Kingsbury M. Badger, Merrill E. Bush, Mrs. Paul H. Caskey, Mrs. Bernard Heinz, Jr., Robert L'H. Miller, and Carl H. Olson. The chairman of the Joint Youth Activities Committee and a member representing the Liberal Religious Youth Council will be added.

Curriculum and Research: Robert L'H. Miller, chairman; Mrs. Russell H. Baker, Mrs. Edward Haskell, William G. Hollister, Hugo Hollowroth, Richard D. Leonard, and Angus H. MacLean.

Youth Activities: Francis Anderson, William A. DeWolfe, Alexander Meek, Jr., Mrs. Gayle Wetzel, and Kingsbury Badger. Four other members will be appointed by the LRY.

Department of Extension

Advisory: Richard Henry, chairman; James M. Barr, Carl A. Bays, Mrs. Guy W. Briggs, Henry H. Cheetham, Sidney P. Lathrop, and Clinton L. Scott.

Building Loan Fund: W. Beach Miller, chairman; Maynard L. Harris, Leon M. Little, Keith Munson, William R. Perlik, Thomas H. Wagner, and Douglas B. Whiting.

Church of the Larger Fellowship Board: Mrs. Robert D. Richardson, chairman; Mrs. Rudolph Amann, Albert Dieffenbach, William Donovan, Manuel Holland, Munroe Husbands, Jan Knost, Mrs. J. Robert Reynolds, and Jack Zoerheide.

Department of the Ministry

Advisory: Robert H. Schacht, chairman; Joseph Barth, Harmon M. Gehr, Mrs. Benjamin B. Hersey, William Bradford Norris, Robert Raible, Edward B. Ratcliffe.

Dr. Dana McLean Greeley will be formally installed as president of the Unitarian Universalist Association at an evening service, October 22, at the Community Church of New York.

A special committee including Dr. Marshall E. Dimock, UUA moderator, and Mrs. J. Russell Bowman, UUA secretary, was appointed to plan the service by the Board of Trustees at its June meeting.

Ministerial Core Welfare: Fenwick L. Leavitt, chairman; Carl Bihldorff, John Cummins, Dan H. Fenn, and Bradford E. Gale.

Scholarship Aid: Kenneth C. Gesner, chairman; John Cummins, Charles O. Richardson, Jr., Charles A. Stearns, and Miss Virginia Wing.

Chaplains: John O. Fisher, Irving W. Stultz, Harry B. Scholefield, and Philip Randall Giles.

Theological Education: Raymond B. Johnson, chairman; Howard R. Evans, Mrs. Frank B. Frederick, Max D. Gaebler, Thomas Hale Ham, Harry H. Hoehler, Arthur Hoover, Francis Keppel, Robert Killam, William M. MacAllen, and J. Arnold Meardon.

Department of Publications

Advisory: Jack Mendelsohn, chairman; Mrs. J. Russell Bowman, Norris H. Hoyt, Arthur H. Thornhill, Jr., Frederick S. Youngs, Albert F. Ziegler, and Melvin Arnold.

Register and *Leader* Editorial Advisory: Albert F. Ziegler, chairman; W. Wallace Bush, Robert H. Holmes, Edwin A. Lane, Kenneth L. Patton, and Charles L. Whipple.

Department of Service Projects

Advisory: Carleton M. Fisher, chairman; Donald S. Harrington, Mrs. Max A. Kapp, Mrs. Danforth B. Lincoln, David MacPherson, Jean Mayer, and Donald Moreland.

Department of World Churches

Advisory: Ralph N. Helverson, chairman; Mrs. Brainard F. Gibbons, Homer A. Jack, Zoltan Nagy, Christopher Raible, Helen C. Robertson, Alan Sawyer, and Arthur H. Tripp.

Office of Information and Communications

Advisory: Richard Woodman, chairman; Mrs. A. Powell Davies, Richard Hardman, John Hayes, Bernard Heiniken, Michael Horton, and Philip Lukin.

The following non-departmental committees also were appointed:

Historical Library: Robert D. Richardson, chairman; Miss Sarah R. Bartlett, Ernest Cassara, Alfred S. Cole, George T. Goodspeed, David B. Parke, Richard D. Pierce, Miss Esther A. Richardson, Mrs. Clinton L. Scott, Alan Seaburg, and C. Conrad Wright.

Buildings: Robert E. Minot, chairman; Mrs. Carl Bihldorff, Mrs. Robert D. Richardson, Mrs. J. Clifford Ross, Robert C. Vose, Jr., and Mrs. Rhys Williams.

Joint Hymnbook Commission: Arthur Foote, chairman; Mrs. Carl A. Bays, Henry Leland Clarke, Ida M. Folsom, Christopher Moore, Kenneth J. Munson, Kenneth L. Patton, Robert L. Sanders, and Vincent B. Silliman.

Symbolism: Robert Raible, chairman; Fred A. Harrison, John F. Hayward, Miles P. McKey, and Kenneth L. Patton.

Board Votes $1,000 to Help Pay UFSJ Executive Director

The Board of Trustees of the Unitarian Universalist Association has voted to provide $1,000 from contingency funds to help enable the Unitarian Fellowship for Social Justice to employ a full-time executive director if insufficient money is available from other sources.

The vote at the board's June meeting followed a report that the Association of Universalist Women would contribute $2,000 for the purpose.

Dr. Marshall E. Dimock, UUA moderator and chairman of the board, hailed both actions. "We are elated at this," he said. "It indicates the kind of co-operation that is developing all along the line."

The full-time executive director would replace Mrs. Paul Blanshard, retired, who had served part-time.

DR. ERNEST KUEBLER INDICATES REFUSAL OF OFFER TO HEAD PROPOSED DEPARTMENT

Dr. Ernest W. Kuebler has indicated his refusal of an offer to head a proposed Department of International Extension of the Unitarian Universalist Association and insisted that his resignation as director of the Department of Education be accepted.

Dr. Kuebler submitted his resignation June 30 after conversations with Dr. Dana McLean Greeley, UUA president. The resignation was tabled July 26 by the UUA Executive Committee with Dr. Greeley's approval.

Meeting September 13, the Executive Committee voted to recommend (1) the creation of a new Department of International Extension and (2) an offer to Dr. Kuebler of its directorship. Dr. Kuebler's insistence that the resignation be accepted was contained in an open letter of the same date, and his indication of refusal of the proposed position was contained in a telegram received the following day by Dr. Marshall E. Dimock, chairman of the UUA Board of Trustees.

Referring to the proposed new department, Dr. Kuebler stated in his open letter that "until such an important policy matter as establishing a fulltime department has the full board action, there is no position for me to consider."

The proposed Department of International Extension would replace the present Department of World Churches. The services of the Rev. Edward A. Cahill as part-time director of the department will be terminated about October 15.

Dr. Greeley reported that in the course of the June conversations, he "had not requested a resignation or intended any announcement at this time." He said that more than two years ago he had talked with Dr. Kuebler about the possibility of organizing and directing a full-scale Department of World Churches. Late in August, he reported that the two men recently had carefully reviewed "this and other new assignments in which Dr. Kuebler could again pioneer for liberal religion and support the administration of the new association."

Dr. Dimock reported that the Executive Committee had ascertained that Dr. Greeley's purpose in June was "merely to talk with him [Dr. Kuebler] initially about a change of [departmental] leadership a year hence as part of the over-all thinking, following the merger, relative to headquarters personnel."

In a September 15 letter to members of the association in behalf of the Executive Committee, Dr. Dimock stated: "I have the confidence . . . that the members of our association will deal fairly with the reasons the President thought this change was needed. Accordingly let me state that it was because of a combination of the following factors:

"1. The particular evolvement of the religious education function from the old AUA [American Unitarian Association] and UCA [Universalist Church of America] through the CLC [Council of Liberal Churches] into the new association with the various changes . . . adopted by the Convention of First Delegates.

"2. A personality problem that both Dana Greeley and Ernest Kuebler are frank to admit but which the Executive Committee is confident can be eased and eliminated, having in mind the good faith of these two individuals."

Dr. Kuebler, in his September 13 letter, stated: "The President, on June 29, 1961, informed me that for some time he had been contemplating a change in the Department of Education directorship and would be prepared to name my successor in that position by June, 1962. He further stated that he had consulted with some members of the Board of Trustees, close associates on the Executive Staff and with others within the denomination who agreed that such a change be made. This lack of confidence in my leadership ability and professional competence by persons in high places within our movement caused me to submit to the President my resignation on June 30, 1961, as director of the Department of Education . . .," effective in June, 1962. Dr. Kuebler added that he had not agreed to keep the matter in confidence.

The Executive Committee, at its July 26 meeting, voted (1) to table Dr. Kuebler's resignation, (2) to express "its complete confidence in the President and Dr. Kuebler," and (3) to indicate "its wish to co-operate both with the President and Dr. Kuebler and to retain the services of Dr. Kuebler, and pledges itself to engage him within the denomination in any way agreeable to him and in the best interests of the denomination." The Executive Committee's September 15 letter emphasized that its resolutions adopted at the July 26 and September 13 meetings "represented actions recommended by our President, Dr. Greeley."

In addition to recommending establishment of a Department of International Extension, the Executive Committee September 13 specified that "this department be created for a minimum period of four years" and that it be "adequately financed with new monies to be raised by the Executive Committee and the Board."

The entire matter will go before the board at its next meeting, October 5 and 6.

"Fortunately," Dr. Dimock stated "educational philosophy and objectives were not at issue."

The Executive Committee members, he reported, expressed their support of the educational philosophy under which Dr. Kuebler has been working and "indicated unmistakably that discussion of a proposed change of leadership represents no change in direction."

Dr. Kuebler has been engaged in religious education work for twenty-six years. He was administrator of the Council of Liberal Churches (Universalist-Unitarian), Inc., prior to consolidation last May of the American Unitarian Association and The Universalist Church of America. The council, which served the religious education needs of both former denominations, disbanded at the time of consolidation.

Harold Austin to Head UDP Church Campaign

Harold R. Austin, a former board member and treasurer of The Universalist Church of America, has been appointed national chairman of the church and fellowship campaign of the Universalist Development Program. Peirce B. Smith, a former member of the Board of Trustees of the UCA, will serve as associate chairman.

A goal of $390,000 has been set for the church and fellowship campaign. The remainder of the $1,325,000 total fund will be sought in special gifts.

Meetings to acquaint church leadership with the needs of the program were held during the summer in Massachusetts, Maine, Ohio, North Carolina, Georgia, and California. Additional meetings are planned for the fall.

Bertram A. Stroock, national special gifts chairman, pledged $21,000 to the program upon accepting his post, and substantial pledges have been received from other campaign leaders.

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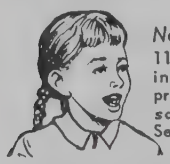

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Five Organizations Sponsor October Leadership Conference

The second annual Leadership Development Conference for Unitarians and Universalists will be held at the University of Oklahoma, Norman, October 30 to November 3.

Theme speaker for the conference is Dr. Charles W. Merrifield, director of the Division of Social and Behavioral Sciences at Alameda State College, Hayward, California. Conference sponsors include the Alliance of Unitarian Women, the Association of Universalist Women, the Unitarian Laymen's League, the Southwestern Unitarian Conference, and the Departments of Education, Adult Programs, Information, and Fund Raising of the Unitarian Universalist Association.

The conference program will include talks by Dr. Merrifield, morning discussion groups, and afternoon sessions on the practical application of leadership techniques in case settings. All sessions will be held at the Extension Study Center of the University of Oklahoma, approximately twenty miles from Oklahoma City.

Cost of the conference is fifty dollars, including a ten dollar registration fee. Registrations should be mailed to the Leadership Development Conference, 25 Beacon Street, Boston 8.

USC Sponsors Meetings In Greece and Turkey

The Unitarian Service Committee, Inc., sponsored two overseas conferences during September in co-operation with social agencies in Greece and Turkey.

The Greek project was held in Athens and marked the country's first national conference for social workers. USC representatives included Miss Helen Fogg, Miss Eileen Younghusband, and Miss Eileen Blackley.

The Greek Standing Committee for In-Service Training, an organization representing schools of social work, the ministry of welfare, and the national association of social workers, co-sponsored the conference with the USC. More than three hundred social workers attended.

The second project was an international medical symposium in Ankara, Turkey, sponsored by the USC in co-operation with the Ankara Research Institute for Child Health. The symposium was designed to assist Middle Eastern and Mediterranean countries to improve maternal and child care institutions with particular emphasis on raising standards in schools teaching pediatrics.

A medical team of four American pediatrics teachers was sent to the conference by the USC. Chairman of the team was Dr. Samuel Z. Levine, former president of the American Pediatric Society. Others included Dr. Robert Aldrich, chairman of the Department of Pediatrics, University of Washington; Dr. Robert H. Alway, dean of the Stanford Medical Center, California; and Dr. Charles A. Janeway, co-chairman of the Department of Pediatrics of Harvard University. Other countries represented included Afghanistan, Egypt, the United Kingdom, Greece, Holland, Iran, Iraq, Jordan, Lebanon, Madagascar, Pakistan, Portugal, Senegal, Switzerland, Tunisia, and Yugoslavia.

The Unitarian Service Committee team also visited medical institutions in Greece and Yugoslavia.

Adult Program Council Approved 'in Principle'

A proposal to establish a Council for Adult Programs was approved "in principle" by the Board of Trustees of the Unitarian Universalist Association at its June meeting. It had been recommended by delegates to the UUA organizing meetings last May.

The proposal called for formation of such a council and its relation to the UUA through the director of the Department of Adult Programs. It would include representatives of the Alliance of Unitarian Women, Association of Universalist Women, Unitarian Fellowship for Social Justice, and Unitarian Laymen's League, all autonomous auxiliary organizations. The UUA's Department of Adult Programs, College Centers Committee, and Office of Information and Communication also would be represented.

The proposal urged that council members be free "to experiment in pooling some staff members and resources in order to produce certain common program materials and more effectively perform some common administrative tasks." It also called for location of offices of participating organizations in the same building as soon as possible.

Benefits foreseen include expanded, more meaningful, and better designed program materials for adults; clearer and more effective communication between the constituency and the UUA; "an expanded avenue for social awareness and action"; and greater efficiency.

Efforts to Solve Regional Problems Are Intensified

Efforts to resolve the problems of regional relationships with the Unitarian Universalist Association were intensified in the summer months through the appointment of Dr. Philip Randall Giles as UUA vice-president for field relations and the work of a special UUA Board of Trustees committee to consult regional, sub-regional, and state convention leaders.

The committee, named in May, reported on its work at the June board meeting, and the board voted to continue it and enlarge it. The committee was charged with consulting regional directors and state superintendents about their concerns over specific recommendations of Interim Committee Four on regional organization. The Rev. Richard Henry is chairman.

Dr. Dana McLean Greeley, UUA president, reported that the committee and he had met for two sessions each with all the field executives prior to June 25. "We wish to understand the concerns of those who question the recommendations of Committee Four," he stated, "and we would accommodate ourselves as far as possible to their alternative patterns."

The board also authorized Dr. Giles; Mrs. J. Russell Bowman, UUA secretary; and the Rev. Harold K. Shelley, executive secretary of the Southern New England Unitarian Council, to prepare a guide for development of district organization. The guide would be made available to regional groups wishing to avail themselves of it.

Work on the guide was in progress during the summer in the hope of distribution in the early fall.

Frances Wood Named To Chicago R. E. Post

Miss Frances W. Wood, formerly associate director, educational consultant, and field worker for the Council of Liberal Churches, has been appointed director of religious education for the First Unitarian Church of Chicago, Illinois, and lecturer on the liberal church school for the Meadville Theological School. Miss Wood began her new duties in September.

Miss Wood will supervise student practice teaching at the First Unitarian Church and conduct seminars in religious education at Meadville.

"The joint appointment will make it possible for students during their residency at Meadville to participate in one of the denomination's fine church school programs and attend seminars on church school organization, curriculum planning, and teacher training," the Rev. Malcolm R. Sutherland, Jr., president of the school, stated in announcing the appointment. "Miss Wood . . . knows both Unitarians and Universalists thoroughly and will have much to offer our students as they seek to define and become competent in the minister's responsibility for the religious education of the children in his church."

Before joining the staff of the Council of Liberal Churches when it was organized in 1954, Miss Wood was for sixteen years director of church schools and leadership training for the American Unitarian Association. Earlier, she was director of religious education at the First Unitarian-Universalist Church, Detroit, Michigan, and the Second Church in Boston.

A special motion of appreciation for Miss Wood's services to the denominations was voted by the Board of Trustees of the Unitarian Universalist Association at its June meeting.

David Bergmark Receives New Post at Union College

David A. Bergmark, formerly continental campaign chairman of the United Unitarian Appeal, has been named director of development for Union College, Schenectady, New York. The appointment, effective September 1, was announced by Dr. Carter Davidson, president of the college.

Mr. Bergmark will be in charge of the general financial development of the college, including the alumni fund and a future capital fund effort.

Mr. Bergmark joined the staff of the Appeal in 1956. He was an active member of the First Unitarian Society of Newton, Massachusetts, and served on the church's board of trustees.

UUA Establishes Registry For Conscientious Objectors

A registry of conscientious objectors was established by the Board of Trustees of the Unitarian Universalist Association at its June meeting and will be maintained at UUA headquarters, 25 Beacon Street, Boston 8.

The registry provides "for the accepting and recording of voluntary written statements of objection to participation in war by Unitarians and Universalists who are recorded members of a Unitarian or Universalist Church or Fellowship. Such recorded statements shall be made available to the proper governmental authorities upon request."

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Survey

THE MINISTERS

G. Kimmich Beach ordained June 17, Buffalo, N.Y.
Philip A. Silk ordained June 18, Chelmsford, Mass.. and called as assistant minister to Pittsburgh, Pa.
Ronald Marcy ordained June 21, Palmer, Mass., and called to Middletown, N.Y.
Harry A. Thor ordained June 25, Williamsville, N.Y.
Robert D. Botley called to San Mateo, Calif.
John C. Fuller called to Syracuse, N.Y.
Richard S. Gilbert called as assistant minister to Cleveland, Ohio.
Donald M. Hinckley called to Pittsfield, Me.
William B. Killam called to Mendon and Uxbridge, Mass.
Wilfred W. Ward called as assistant minister to Lincoln, Mass.
Guy W. Meyer called to Arlington, Mass.
Dwight W. Brown called to Calgary, Alta.
Hugh W. Gillilan called to Salt Lake City, Utah.
Robert L. Fulghum called to Bellingham, Wash.
Gerald F. Weary called to Hampstead, England.
Albert Q. Perry called to Church of the Mediator, Providence, R.I.
Harold A. Waterhouse called to Bethlehem, Pa.
Walter W. Baese, Jr., called as assistant to Philadelphia, Pa.
Eugene A. Luening called to Fort Wayne, Ind.
Gaston M. Carrier called to Burlington, Vt.
Berkeley B. Blake called to Santa Paula, Calif.
John Papandrew called to Portsmouth, N.H.
Joseph L. Sullivan called to Norway and South Paris, Me.

Charles B. Ellis, G. William Budd, Orloff W. Miller, William M. Weir, Walter W. Baese, Jr., Donald H. Meyer, William B. Killam, Philip A. Silk, Harry A. Thor, and **Herbert E. Hudson** have been granted ministerial fellowship.

Samuel C. Beane died May 6.
Albert R. Fiske died May 8.
John W. Barker died June 13.
W. Waldemar W. Argow died July 8.
Merrill C. Ward died July 13.

CONFERENCES

August 25-27—Seventh annual convention of the American Rationalist Federation, **St. Louis, Mo.**

April 11-14, 1962—Annual meeting of the General Assembly of Unitarian and Free Christian Churches, **Manchester, England.**

CHURCHES

New Bedford, Mass.—Men of the congregation cleared a grove on a member's property in South Dartmouth and conducted services outdoors during the summer. The services were attended by both members and residents of the local summer settlement.

More than one hundred fifty persons from twenty-seven churches in eastern Massachusetts attended a one-day conference on church fairs at the Unitarian Church of Roslindale in April. The conference included workshops and speakers on aspects of church fairs such as organization, publicity, theme, and church suppers.

New Church

The Unitarian Church of Lexington, Ky.

New Fellowships

Unitarian Universalist Fellowship of Auburn, Ala.
Unitarian-Universalist Fellowship of Fort Myers, Fla.
Unitarian-Universalist Fellowship of Elkhart, Ind.
Unitarian-Universalist Fellowship of Downriver Detroit, Mich.
Macomb Unitarian-Universalist Fellowship, Mount Clemens, Mich.
Unitarian-Universalist Fellowship of Onslow County, Jacksonville, N.C.
Unitarian Fellowship of Bucks and Montgomery Counties, Hatboro, Pa.
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Unitarian-Universalist Fellowship of Erie County, Sandusky, Ohio
North Dade Unitarian Universalist Fellowship, Opa Locka, Fla.
Unitarian Universalist Fellowship of Willowdale, Ont.

THE INDIVIDUAL

Dr. Philip R. Giles, formerly general superintendent of The Universalist Church of America, was awarded an honorary degree of doctor of divinity by St. Lawrence University, Canton, New York, June 4.

The Rev. James C. Brewer, formerly minister of the Unitarian Church of Norfolk, Virginia, has arrived in Cape Town, Union of South Africa, to begin two years of study of the religious development of that country as a fellow of the Institute of Current World Affairs, New York City. He is the first minister to be awarded such a fellowship by the institute.

Norman V. Taylor was elected president of the Fisher Society, student organization of the Theological School of St. Lawrence University, for the 1961-62 academic year. Other officers elected were Dennis J. Kuby, vice-president; Miss Carrol Elms, secretary; and John Russell, treasurer.

Mrs. Gina Allen, a member of the Unitarian Fellowship of Las Cruces, New Mexico, is the author of **The Forbidden Man,** a novel published in March by Chilton Company.

The Rev. Robert A. Storer, minister of the Winchester, Massachusetts, Unitarian Society, was awarded an honorary degree of doctor of divinity by Tufts University.

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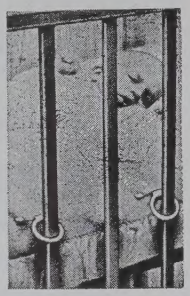

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ORGANIZATIONS

Eight committees for the current year have been appointed by the Board of the Alliance of Unitarian Women. Committees and their chairmen include: *Communications,* Mr. Frank A. Buell; *Consolidation,* Mrs. Robert O. Imper; *Denominational Affairs,* Mrs. Mason F. McGinness; *Financial Advisory,* Mrs. George E. Kimball; *Future Trends and Needs,* Miss Faustina Wade; *Leadership Development,* Mrs. L. Charles Underwood; *Membership Development,* Mrs. Kenneth B. White; *Program Development,* Mrs. Hugh M. Sympson.

PUBLICATIONS

Journal of the Liberal Ministry, triannual journal of the Unitarian Universalist Ministers Association. Available at $5.00 per year from 2101 Auburn Street, Rockford, Illinois.

Why I Am a Unitarian, by the Rev. Jack Mendelsohn, has been recorded for the blind by the Extension Committee of the New Hampshire Unitarian Association, and is available on loan from the Association, 23 School Street, Concord.

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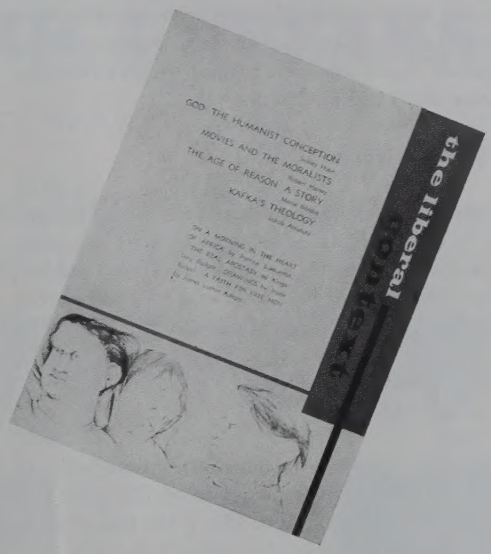

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